

THE CHURCH-SCHOOL BOOK OF COMMON PRAYER

Bachelor of Divinity Thesis

Charles Edward Fritz, B.Sc.C.E., M.A.

1937.

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THE CHURCH-SCHOOL BOOK OF COMMON PRAYER

by

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B.Sc. in Civil Engineering
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1918.

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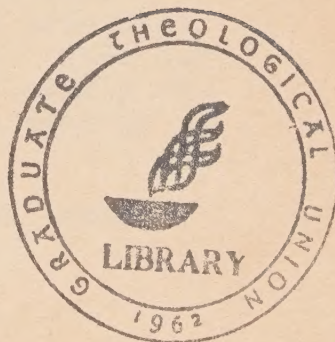
THESIS

submitted in partial fulfillment of
the requirements for the degree of

Bachelor of Divinity

in

The Church Divinity School of the Pacific
1937.



INTRODUCTION

In presenting this Book as a Thesis it may be well to include an "Introduction" in which can be set forth several points that obviously would not appear in "The Preface".

First of all I am of the opinion that in compiling a book such as this, there are, broadly speaking, two courses to pursue. Either, one will follow pretty closely the Standard Book of Common Prayer, making only such alterations and additions as he may think necessary to bring the material within the scope of the child's understanding, or he will compile a book for children that has little if any semblance to the Book of Common Prayer. I have attempted to follow the former course. In so doing I have constantly been guided by the underlying thought that it would be unwise to depart from the principles embodied in the Book of Common Prayer or to make radical changes in the services and parts of the Prayer Book which were used in the Church-School Book of Common Prayer merely for the sake of change.

The reasons for this are obvious. Church-School children also attend the services of the Church and they do come in contact with her Prayer Book. Therefore, it would be unwise to change accepted things merely to cloak them in a little different language which would only serve to add to the confusion of the young mind. On the other hand, where I have felt that changes in wording, phraseology, etc. should be made for the sake of clarity or brevity or as an experiment looking to future changes in the Book of Common Prayer, and so on, I have not hesitated to make them. For this I have had an excellent precedent, namely, "The Preface" in the Prayer Book of 1789.

In several cases I should have liked to have made more changes than I did. However, I felt that some changes could best be made after the Book has been used for a time in various types of Church Schools. Then any changes that may be found necessary will more nearly reflect the needs of the children of the Church Schools throughout the land.

Charles Edward Fritz.

San Mateo, Calif.
February 1937.

15179

INTRODUCTION

In presenting this book as a thesis it may be well to include an "introduction" in which can be set forth several points that obviously would not appear in the Preface.

First of all I am of the opinion that in compiling a book such as this, there are, broadly speaking, two courses to pursue. Either, one will follow closely in the standard track of common prayer, making only such alterations and additions as he may think necessary to bring the material within the scope of the child's understanding, or he will compile a book for children that has little if any resemblance to the Book of Common Prayer. I have attempted to follow the former course, in so doing I have consciously been guided by the following thought: that it would be better to have a book that is based in the Book of Common Prayer, and which contains changes in the hymn-tunes, Book of Common Prayer, which have been made in the Book of Common Prayer, than to have a book that is entirely new.

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The reasons for this are obvious. Church-school children also attend the services of the Union and they do come in contact with the Book of Common Prayer. It would be unwise to change accepted things merely to make them a little different language which would only serve to add to the confusion of the young mind. On the other hand, there I have felt that changes in words, phrases, etc., should be made for the sake of simplicity, brevity or as an experiment looking to future changes in the Book of Common Prayer, and so on. I have not hesitated to make them. For this I have had an excellent precedent, namely, the "Prayer Book of 1929".

In several places I should have liked to have made more changes than I did. However, I felt that more changes would best be made after the book has been used for a time in various types of Church schools. Then any changes that may be found necessary will more nearly reflect the needs of the children of the Church schools throughout the land.

Charles Howard Miller

"That at the Name of Jesus every knee should bow."

Picture of soldiers
adoring Christ.

Picture of Christ Blessing children

Bow to the Altar before adoring your God, and
kneel down and say one or more of these prayers.

O Lord, I am in Thy holy house. Help me to keep
my thoughts fixed on Thee that I may worship Thee with
my whole heart and soul and mind, through Jesus Christ
our Lord. Amen.

Heavenly Father, forgive me for all the wrong
things I have done. Help me to be truly sorry so that
I may live closer to my Master, Jesus Christ. Amen.

Bless, we pray Thee, Heavenly Father, our Church
School, our Pastor, our Teachers, and all who are
helping to bring about Thy Kingdom here on earth. Amen.

REMEMBER that you are in GOD'S HOLY TEMPLE:

Be Quiet.

Be Reverent.

Bow your head at the Name of Jesus and when
the Cross passes by.

Kneel for Prayer - Kneel on the ground, bow
on the Cross, hearts in Heaven.

Stand for Praise.

Sit for Instruction.

THE CHURCH-SCHOOL BOOK OF COMMON PRAYER
Charles Edward Fritz

"That at the Name of Jesus every knee should bow."

Picture of children
entering church.

Bow to the Altar before entering your pew, then kneel down and say one or more of these prayers:

O Lord, I am in Thy holy House. Help me to keep my thoughts fixed on Thee that I may worship Thee with my whole heart and soul and mind, through Jesus Christ our Lord. Amen.

Heavenly Father, forgive me for all the wrong things I have done. Help me to be truly sorry so that I may live closer to my Master, Jesus Christ. Amen.

Bless, we pray Thee, Heavenly Father, our Church School, our Rector, our Teachers, and all who are helping to bring about Thy kingdom here on earth. Amen.

REMEMBER that you are in GOD'S HOLY TEMPLE:

Be Quiet.

Be Reverent.

Bow your head at the Name of Jesus and when the Cross passes by.

Kneel for Prayer - Knees on the ground, eyes on the Cross, hearts in Heaven.

Stand for Praise.

Sit for Instruction.

THE CHURCH-SCHOOL BOOK OF COMMON PRAYER

By the Reverend
Charles Edward Fritz, B.Sc.C.E., M.A.

Author of
Several Engineering Booklets
Sacrifice in the Old Testament

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This Book does not give forms of services for the Kindergarten and Primary children. An excellent book for that purpose is "Worship Services" for Kindergarten and Primary Children, by the Reverend Maurice Clark, published by Morehouse Publishing Company.

THE PREFACE

Dear Girls and Boys of the Church-School:

For some one hundred and forty-seven years there has been in use in our Church an American Book of Common Prayer. This Book, however, was designed particularly for the adult mind and during this long period there has been no Prayer Book that considers especially you girls and boys.

After several years of intimate association with girls and boys, just like you who read this, I have become convinced that you would like to have a Prayer Book of your very own - one that you can use and understand and come to love and cherish; one that will create in you a sincere desire to learn more about the Church which it represents, so that when you come to the proper age you will eagerly go on and take your rightful place in the life and fellowship of the adult Church. Then will you gain a great heritage - the use of The Book of Common Prayer. Then will you be prepared to use and understand that more advanced Book.

It is with these thoughts in mind, and adhering to the principles set forth in The Preface of The Book of Common Prayer, that I have been so bold as to prepare for you the Church-School Book of Common Prayer. I come to you in the role of a pioneer, hoping that you and your Leaders will use this Book, that you will criticize it, and that you will suggest ways in which it can be improved. My hope is that this Book may prove to be the foundation for a Standard Church-School Book of Common Prayer in our Church.

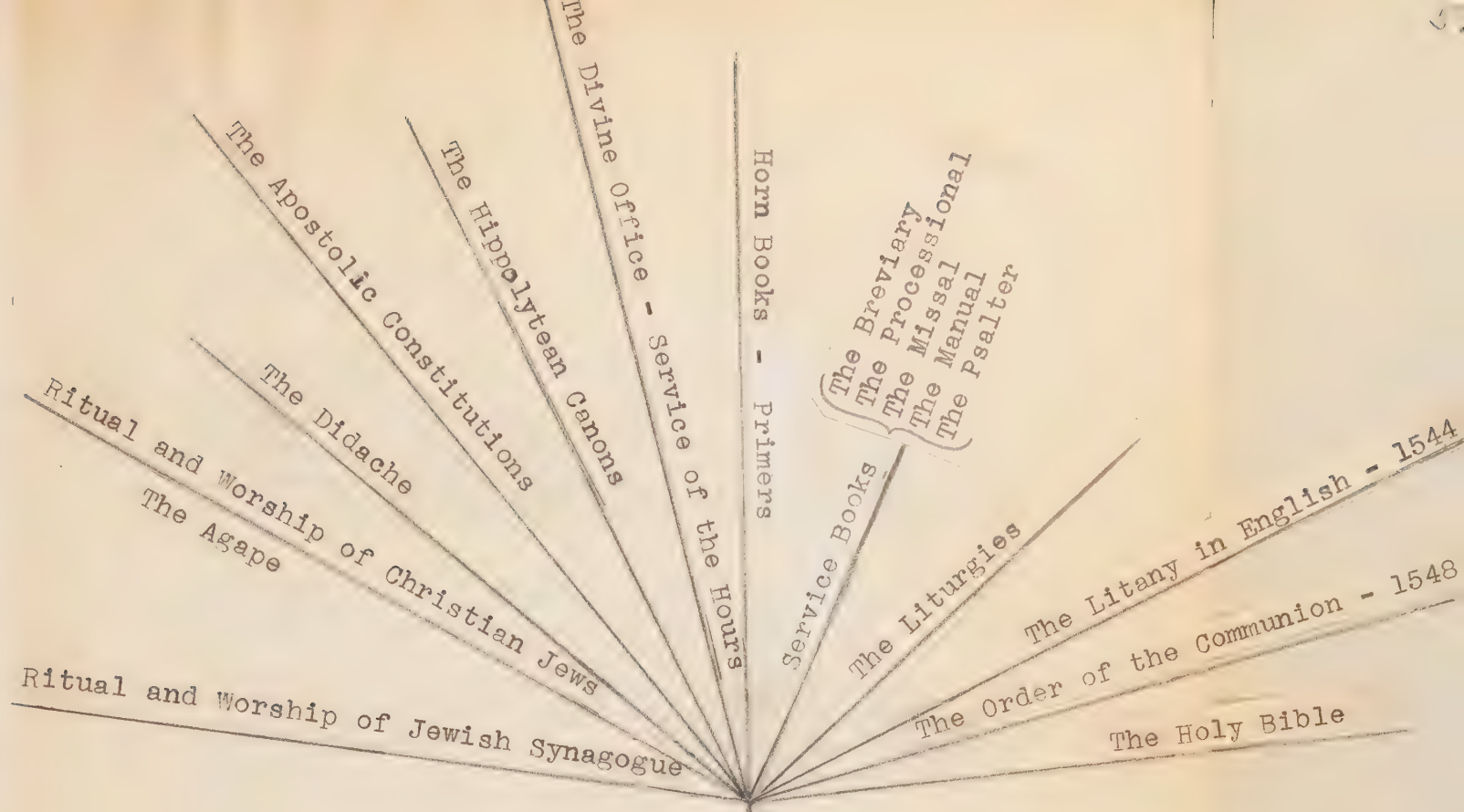
My grateful thanks are here given to the following groups and individuals:

The Custodian of the Standard Book of Common Prayer for permission to make free use of the material in that Book; The Forward Movement Commission for use of material published by it; The Trustees of The Church Pension Fund (empowered to superintend the publication of The New Hymnal) for permission to use several Hymns from The New Hymnal; The Department of Religious Education of the National Council for permission to use material from leaf-

lets published by it; The International Council of Religious Education for permission to use quotations from The American Standard Edition of the Revised Bible, A.D. 1901, copyright 1929 by the Council; The Very Reverend Henry H. Shires, D.D., Dean of the Church Divinity School of the Pacific, and to other members of the staff, for their helpful suggestions; Miss Eleanor Alexander of Hampton Court Palace, Middlesex, England, for permission to use parts of Hymn 525, "St. Patrick's Breastplate," as translated by her mother, Mrs. Cecil Frances Alexander, in 1885; and to my beloved wife for her many helpful criticisms and for her untiring efforts in helping to prepare the manuscript for the press.

San Mateo, Calif.
1937.

Charles Edward Fritz



FIRST PRAYER BOOK OF EDWARD VI

1549

Revised many times.

Proposed American Book - 1785

FIRST AMERICAN PRAYER BOOK

1789

Last Revision 1928

Scotch Prayer Book

The New Hymnal

THE CHURCH-SCHOOL BOOK OF COMMON PRAYER

1936

THE FAMILY TREE

Some Prayer Book Sources

RULES CONCERNING THE CHURCH YEAR

ADVENT SUNDAY begins the Church Year - just as January First is the beginning of the Secular Year. It is always the nearest Sunday to November 30th - the Feast of St. Andrew - whether on, before, or after. It is also the Fourth Sunday before Christmas Day. Hence, it may fall on any Sunday in the period November 27th to December 3rd inclusive.

CHRISTMAS DAY, OR THE BIRTHDAY OF OUR LORD AND SAVIOUR JESUS CHRIST, always falls on December 25th.

THE EPIPHANY SEASON always begins on January 6th, and runs until Septuagesima Sunday, which is the First Sunday in the Pre-Lenten Season. As Septuagesima Sunday depends for its date on Easter Day, there may be as many as six Sundays in the Epiphany Season.

P R E - L E N T	{	SEPTUAGESIMA SUNDAY is Nine Weeks before Easter Day.
		SEXAGESIMA SUNDAY is Eight Weeks before Easter Day.
		QUINQUAGESIMA SUNDAY is Seven Weeks before Easter Day.

ASH WEDNESDAY, The First Day of Lent, is Forty Week-days before Easter Day.

Lent is the period from Ash Wednesday through Easter Even.

HOLY WEEK is the period from Palm Sunday, or The Sunday next before Easter Day, through Easter Even. It includes:

H O L Y W E E K	{	PALM SUNDAY
		HOLY MONDAY
		HOLY TUESDAY
		HOLY WEDNESDAY
		MAUNDY THURSDAY
		GOOD FRIDAY
		HOLY SATURDAY, through Easter Even.

EASTER DAY is determined by the use of certain computations which will not be given here. It controls the period from Septuagesima Sunday to Trinity Sunday and, together with the Feast of St. Andrew, fixes the number of Sundays in the Trinity Season. According to these computations, the date of Easter Day for the next seventy-eight years (1936-2013) is as given in Table III.

THE ASCENSION DAY, or Holy Thursday, is always Forty Days after Easter Day.

WHITSUNDAY, OR PENTECOST - the Birthday of the Church - is Seven Weeks after Easter Day.

TRINITY SUNDAY is Eight Weeks after Easter Day. There may be as many as Twenty-seven Sundays in the Trinity Season.

THE EMBER DAYS AT THE FOUR SEASONS are:

The Wednesday, Friday and Saturday

After the First Sunday in Lent.

After the Feast of Pentecost.

After September 14th.

After December 13th.

On these days special prayers for the increase of the Ministry should be said.

THE ROGATION DAYS are the three days - Monday, Tuesday and Wednesday - before the Ascension Day, or Holy Thursday. On these days special prayers for blessings on the fruits of the earth should be said.

RULES FOR FASTING

The Church appoints only two days of absolute fasting - no food eaten:

Ash Wednesday (the First Day of Lent).

Good Friday.

On the following days she allows us to eat sparingly, but requires us to spend some additional time in special "acts and exercises of devotion":

The Forty Days of Lent (Sundays not included).

The Ember Days of the Four Seasons (see above).

All the Fridays in the Year, except Christmas Day and the Epiphany, or any Friday which may come between these Feasts.

Another and ancient custom of the Church (followed by many) is to receive the Holy Communion fasting. The Church does not order this, leaving it for the individual to decide whether or not he wants to make such preparation.

A TABLE OF FEASTS

To be observed throughout the year

All Sundays in the Year	St. Bartholomew the Apostle
The Circumcision of our Lord Jesus Christ	St. Matthew, Apostle and Evangelist
The Epiphany	St. Michael and all Angels
The Conversion of St. Paul	St. Luke the Evangelist
The Purification of the Blessed Virgin	St. Simon and St. Jude, Apostles
St. Matthias the Apostle	All Saints
The Annunciation of the Blessed Virgin	St. Andrew the Apostle
St. Mark the Evangelist	St. Thomas the Apostle
St. Philip and St. James, Apostles	The Nativity of our Lord Jesus Christ
The Ascension of our Lord Jesus Christ	St. Stephen, Deacon and Martyr
St. Barnabas the Apostle	St. John, Apostle and Evangelist
The Nativity of St. John Baptist	The Holy Innocents
St. Peter the Apostle	Monday and Tuesday in Easter Week
St. James the Apostle	Monday and Tuesday in Whitsun Week
The Transfiguration of our Lord Jesus Christ	

TABLES OF PRECEDENCE

The Holy Days following have precedence of any other Sunday or Holy Day. If any other Holy Day fall on any day noted in the Table, the observance of such Holy Day shall be transferred to the first convenient open day:

The Sundays in Advent	All the days of Holy Week
Christmas Day	Easter Day; and the seven following days
The Epiphany	Rogation Sunday
Septuagesima Sunday	The Ascension Day; and the Sunday after Ascension Day
Sexagesima Sunday	Whitsunday; and the six following days
Quinquagesima Sunday	Trinity Sunday
Ash Wednesday	
The Sundays in Lent	

The following Holy Days have precedence of days not noted in the foregoing Table. On these Holy Days the Collect, Epistle and Gospel for the Feast shall be used, but if such a Holy Day falls on Sunday the Collect for the Feast shall be followed by the Collect for the Sunday.

St. Stephen, Deacon and
Martyr

St. John, Apostle and
Evangelist

The Holy Innocents

The Circumcision of Christ

The Conversion of St. Paul

The Purification of St. Mary
the Virgin

St. John Baptist

All Feasts of Apostles or
Evangelists

The Transfiguration of Christ

St. Michael and all Angels

All Saints

TABLE I

THE CHURCH CALENDAR

SEASONS, HOLY DAYS, TEACHINGS, COLORS

Season	Teaching or Date	Color
ADVENT	Teaches Christ is near.	Violet
First Sunday		"
Second Sunday		"
Third Sunday		"
Fourth Sunday		"
CHRISTMAS DAY, or the Birthday of Jesus Christ	Teaches Christ is here.	White
First Sunday after Christmas		"
Second Sunday after Christmas		"
EPIPHANY SEASON	Christ made known to the Gentiles.	White
The Epiphany		
Six Sundays possible in the Season		White for first Sunday, Green for others.
PRE-LENT	Prepares us to repent; that is, to be sorry for our sins.	Violet
Septuagesima Sunday		"
Sexagesima Sunday		"
Quinquagesima Sunday		"
LENT	Lent teaches us to sincerely mourn for our sins; that is, to really express sorrow for them by doing better.	Violet
Ash Wednesday		"
First Sunday		"
Second Sunday		"
Third Sunday		"
Fourth Sunday		"
Fifth Sunday		"
(Passion Sunday)		
H Sunday next before	Holy Week tells us	Violet
O Easter (Palm Sunday)	Who died for us.	"
L Holy Monday		"
Y Holy Tuesday		"
H Holy Wednesday		"
W Maundy Thursday		"
F Good Friday		Black
E Holy Saturday, through		Violet
K Easter Even		

TABLE I continued

Season	Teaching or Date	Color
EASTER DAY		
First Sunday after Easter	Tells us that Christ arose from the dead.	White
Second Sunday after Easter		"
Third Sunday after Easter		"
Fourth Sunday after Easter		"
Fifth Sunday after Easter (Rogation Sunday)		"
The Ascension Day (Holy Thursday)	Tells us Christ ascended into Heaven to prepare a place for us.	"
Sunday after Ascension		"
WHITSUNDAY, or PENTECOST (Birthday of the Church)		
	Tells of the coming of the Comforter, or Holy Ghost.	Red
TRINITY SEASON		
Trinity Sunday	Teaches us about the Holy Trinity - Father, Son, and Holy Ghost.	White
Twenty-seven Sundays possible	During the Trinity Season we learn about Christ's life and Ministry here on earth.	Green
Sunday next before ADVENT (Stir-up Sunday)	Teaches us to stir up our hearts and minds in preparation for a new Advent Season.	Green
St. Thomas	December 21	Red
St. Stephen	December 26	"
St. John, Evangelist	December 27	White
Holy Innocents	December 28	Violet
Circumcision	January 1	White
Conversion of St. Paul	January 25	"
Purification of St. Mary the Virgin (Presentation of Christ in the Temple)	February 2	White

TABLE I continued

Seasons	Teaching or Date	Color
St. Matthias	February 24	Red
The Annunciation of the Blessed Virgin Mary	March 25	White
St. Mark	April 25	Red
St. Philip and St. James	May 1	"
St. Barnabas	June 11	"
Nativity of St. John the Baptist	June 24	White
St. Peter	June 29	Red
Independence Day (Secular)	July 4	—
St. James	July 25	Red
The Transfiguration of Christ	August 6	White
St. Bartholomew	August 24	Red
St. Matthew	September 21	"
St. Michael and All Angels	September 29	White
St. Luke	October 18	Red
St. Simon and St. Jude	October 28	"
All Saints' Day	November 1	White
Thanksgiving Day (Secular)	Last Thursday in November	"
St. Andrew	November 30	"
The Ember Days	See "Rules Concern- ing the Church Year"	Red
The Rogation Days	See "Rules Concern- ing the Church Year"	Violet

CHART OF THE CHURCH YEAR

NOVEMBER · DECEMBER · JANUARY · FEBRUARY · MARCH · APRIL · MAY · JUNE · JULY · AUGUST · SEPTEMBER · OCTOBER

1. All Saints

Sunday before
Advent

27
ADVENT
SUNDAY

25
CHRISTMAS

6 EPIPHANY

Six Sundays
possible

19 Septuagesima

PRE-LENT

10

5 Ash Wednesday
First Day of
Lent

LENT

23 EASTER DAY

1. Circumcision.
25. Conversion
of S. Paul.

2. Purification,
or Presentation.
24. S. Matthias.

25. Annunciation.

25. S. Mark.

Last Thursday-
Thanksgiving
Day.

30. S. Andrew.

21. S. Thomas.

26. S. Stephen.

27. S. John.

28. Holy Innocents.

1. S. Philip
and S. James.

11. S. Barnabas.
24. Nativity of
John Baptist.
29. S. Peter.

4. Independence
Day.

6. Transfiguration.
24. S. Bartholomew.

21. S. Matthew.
29. S. Michael
and All Angels.

1. ASCENSION
DAY

3

11 WHITSUNDAY

18 TRINITY
SUNDAY

TRINITY SEASON

twenty-seven Sundays
possible.

The Chart shows the limits of
certain Seasons and Holy Days for
the period 1936 to 2013. For
example, the earliest date that
Advent Sunday can fall on is Nov.
27th, and the latest date Dec. 3rd.
See Table II.

18. S. Luke.
28. S. Simon
and S. Jude.

Extends into November

TABLE II

LIMITS OF CERTAIN SEASONS AND HOLY DAYS

1936 - 2013

Based on the Rules Concerning the Church Year and on Table III

Day or Season	Earliest Date	Latest Date
ADVENT SUNDAY	November 27	December 3
EPIPHANY SEASON	January 6	February 21
SEPTUAGESIMA SUNDAY	January 19	February 21
ASH WEDNESDAY	February 5	March 10
EASTER DAY	March 23	April 25
ASCENSION DAY (HOLY THURSDAY)	May 1	June 3
WHITSUNDAY	May 11	June 13
TRINITY SUNDAY	May 18	June 20

TABLE III
 DATES ON WHICH EASTER FALLS
 1936 - 2013

YEAR	MONTH	DAY	YEAR	MONTH	DAY
1936	April	12	1975	March	30
1937	March	28	1976	April	18
1938	April	17	1977	April	10
1939	April	9	1978	March	26
1940	March	24	1979	April	13
1941	April	13	1980	April	6
1942	April	5	1981	April	19
1943	April	25	1982	April	11
1944	April	9	1983	April	3
1945	April	1	1984	April	22
1946	April	21	1985	April	7
1947	April	6	1986	March	30
1948	March	28	1987	April	19
1949	April	17	1988	April	3
1950	April	9	1989	March	26
1951	March	25	1990	April	15
1952	April	13	1991	March	31
1953	April	5	1992	April	19
1954	April	18	1993	April	11
1955	April	10	1994	April	3
1956	April	1	1995	April	16
1957	April	21	1996	April	7
1958	April	6	1997	March	30
1959	March	29	1998	April	12
1960	April	17	1999	April	4
1961	April	2	2000	April	23
1962	April	22	2001	April	15
1963	April	14	2002	March	31
1964	March	20	2003	April	20
1965	April	18	2004	April	11
1966	April	10	2005	March	27
1967	March	26	2006	April	16
1968	April	14	2007	April	8
1969	April	6	2008	March	23
1970	March	29	2009	April	12
1971	April	11	2010	April	4
1972	April	2	2011	April	24
1973	April	22	2012	April	8
1974	April	14	2013	March	31

A SERVICE OF MORNING PRAYER

A SECOND SERVICE OF MORNING PRAYER

A SERVICE OF EVENING PRAYER

PRAYERS FOR VARIOUS OCCASIONS

Your Body is a Temple of the Holy Spirit. .
Keep your Temple chaste and clean.

INSTRUCTIONS

- L. Indicates parts said by the Leader alone.
- S. Indicates parts said by the School alone.
- L.S. Indicates parts said by the Leader and School.

The Amen is said by all.

Directions and Titles are printed in this type and are not to be said except where it is so noted.

The Leader would do well to point out briefly just what is to be done so that there is no interruption during the Worship Period.

(Children kneeling.)

A SERVICE OF MORNING PRAYER

PROCESSIONAL HYMN.

After the Amen of the Processional Hymn, begin the service with one or more of the Opening Sentences - remain standing.

OPENING SENTENCES.

1. L. The Lord is in His holy Temple.
S. Let all the earth keep silence before Him.
2. L. The hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth.
S. For the Father seeketh such to worship Him.
3. L. I was glad when they said unto me,
S. We will go into the House of the Lord.
4. L. O worship the Lord in the beauty of holiness.
S. Let the whole earth stand in awe of Him.

Then may be said the Confession, or the Leader may pass directly to the Versicles, ("The Confession" in Evening Prayer may be used if desired). When the Confession is used the Leader first says,

L. Let us kneel and humbly confess our sins unto Almighty God.

THE CONFESSION.

L.S. We confess to Thee, Almighty and Most Merciful Father, that we have sinned in thought, word and deed (pause to let each one recall his particular sins). Therefore we pray Thee to have mercy upon us. Amen.

THE ABSOLUTION.

To be said only by a PRIEST, standing, the school still kneeling.

Priest. The Almighty and Merciful Lord grant you Absolution and remission of all your sins, true repentance, correction of your faults, and the grace and strengthening power of His Holy Spirit. Amen.

VERSICLES.

L. O Lord, open Thou our lips.

S. And our mouths shall show forth Thy praise.

All stand facing the Altar.

L. Glory be to the Father, and to the Son, and to the Holy Ghost.

S. As it was in the beginning, is now and ever shall be, world without end. Amen.

L. Praise ye the Lord.

S. The Lord's Name be praised.

Then may be said, or sung, one of the following Canticles, or one of the Psalms from the PSALMS FOR VARIOUS OCCASIONS. At the end of the Canticle or Psalm shall be said, or sung, the GLORIA PATRI.

CANTICLES.

1. VENITE.

L.S. O come, let us sing unto the Lord;* let us heartily rejoice in the strength of our salvation.

Let us come before His presence with thanksgiving;* and show ourselves glad in Him with psalms.

For the Lord is a great God;* and a great King above all gods.

In His hand are all the corners of the earth;* and the strength of the hills is His also.

The sea is His, and He made it;* and His hands prepared the dry land.

O come, let us worship and fall down,* and kneel before the Lord our Maker.

For He is the Lord our God;* and we are the people of His pasture, and the sheep of His hand.

O worship the Lord in the beauty of holiness;* let the whole earth stand in awe of Him.

For He cometh, for He cometh to judge the earth;* and with righteousness to judge the world, and the peoples with His truth.

GLORIA PATRI.

L.S. Glory be to the Father, and to the Son,* and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be,* world without end. Amen.

2. BENEDICTUS ES, DOMINE.

L.S. Blessed art Thou, O Lord God of our fathers:*
praised and exalted above all for ever.

Blessed art Thou for the Name of Thy Majesty:*
praised and exalted above all for ever.

Blessed art Thou in the temple of Thy holiness:*
praised and exalted above all for ever.

Blessed art Thou that beholdest the depths,
and dwellest between the Cherubim:*
praised and exalted above all for ever.

Blessed art Thou on the glorious throne of
Thy kingdom:*
praised and exalted above all for ever.

Blessed art Thou in the firmament of heaven:*
praised and exalted above all for ever.

3. JUBILATE DEO.

L.S. O be joyful in the Lord, all ye lands:*
serve the Lord with gladness, and come before His presence with
a song.

Be ye sure that the Lord He is God; it is He
that hath made us, and not we ourselves;* we are His
people, and the sheep of His pasture.

O go your way into His gates with thanksgiving,
and into His courts with praise;* be thankful unto
Him, and speak good of His Name.

For the Lord is gracious, His mercy is everlasting;*
and His truth endureth from generation to generation.

Then may be read a Lesson from HOLY SCRIPTURE, or
the Leader may pass directly to the Apostles' Creed.

S. Sit during the reading.

When the reading is finished, all stand facing the
Altar and say together the common confession of the Christian
Faith, as contained in the Apostles' Creed.

APOSTLES' CREED. (Stand squarely on your feet at
attention as in saluting the Flag.)

L.S. I believe in God, the Father Almighty, Maker
of heaven and earth:

And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost, Born of the Virgin
Mary: Suffered under Pontius Pilate, Was crucified, dead,
and buried: He descended into hell; The third day He rose
again from the dead: He ascended into heaven, And sitteth

on the right hand of God the Father Almighty: From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost: The Holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

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L. The Lord be with you.
S. And with thy spirit.
L. Let us pray.

THE LORD'S PRAYER.

L.S. Our Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

COLLECT (Prayer) FOR THE DAY.

Said by L. or by L.S.

A COLLECT FOR GRACE.

L. or L.S. O Lord, our Heavenly Father, Almighty and everlasting God, Who hast safely brought us to the beginning of this day; defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by Thy governance, may be righteous in Thy sight; through Jesus Christ our Lord. Amen.

The Leader may end the first part of Morning Prayer with the Grace or he may add any of the Special Prayers from the Prayers For Various Occasions, or from other good books of devotion, before saying the Grace. And Note, that the Leader may have the School join him in saying any of the additional prayers used.

THE GRACE.

L. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Then may follow a Sermon, or the Sermon may be

omitted and the Offering taken at once.

Before the Offering is taken the Leader first says one of the Offertory Sentences. While the Offering is being taken there may be sung a Hymn.

OFFERTORY SENTENCES.

L. Remember the words of the Lord Jesus, how He said: It is more blessed to give than to receive.

L. To do good and to distribute, forget not; for with such sacrifices God is well pleased.

L. Ye shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord Thy God which He hath given thee.

L. Not everyone that saith unto Me, Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of My Father Which is in heaven.

When the Offering is being presented, face the Altar and say, or sing,

L.S. All things come of Thee, O Lord,
And of Thine Own have we given Thee.

Or this,

L.S. Holy offerings, rich and rare,
Offerings of praise and prayer.
On His Altar laid we leave them.
Christ, present them! God, receive them!

Or this,

L.S. Praise God from Whom all blessings flow.
Praise Him all creatures here below.
Praise Him above ye heavenly host.
Praise Father, Son, and Holy Ghost.

All kneel for the Blessing, but Note, that if the Leader is a Priest, he remains standing and uses "you" instead of "us".

THE BLESSING.

L. The Lord bless us(you), and keep us(you). The Lord make His face to shine upon us (you), and be gracious unto us (you). The Lord lift up His countenance upon us (you), and give us (you) peace, both now and evermore.
Amen.

THE RECESSIONAL HYMN.

Before leaving your pew, kneel down and say silently,
Blessed Lord, I thank Thee for this period of wor-
ship. Help me to really mean what I have said and sung
with my lips. Then shall I go forth to serve Thee in all
I do and to tell other girls and boys about Thee. Amen.

A SECOND SERVICE OF MORNING PRAYER

PROCESSIONAL HYMN.

Remain standing after the Amen of the Processional Hymn and say as follows:

L. In Thee, O Lord, have I put my trust.

S. Let me never be put to confusion.

L. Bow down Thine ear to me.

S. Make haste to deliver me.

L. And be Thou my strong rock and house of defense.

S. That Thou mayest save me.

L.S. For Thou art my strong rock and my castle. Be Thou also my guide and lead me for Thy Name's sake.

The School is seated while the Leader reads a Lesson from HOLY SCRIPTURE.

Then shall be sung a Hymn, all standing.

L. The Lord be with you.

S. And with thy spirit.

L. Let us pray.

THE LORD'S PRAYER.

L.S. Our Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

L.S. O Almighty God, Who pourest out on all who desire it, the spirit of grace and of supplication; deliver us, when we draw nigh to Thee, from coldness of heart and wanderings of mind, that with stedfast thoughts and kindled affections, we may worship Thee in spirit and in truth, through Jesus Christ our Lord. Amen.

L.S. O Heavenly Father, Who hast filled the world with beauty; open, we beseech Thee, our eyes to behold Thy gracious hand in all Thy works; that rejoicing in Thy whole creation, we may learn to serve Thee with gladness; for the sake of Him by Whom all things were made, Thy Son, Jesus Christ our Lord. Amen.

L. In everything that we do and say, at home, at school, and at play, Blessed Lord, help us to feel Thee near us.

S.- Help us, dear Lord.

L. Always to play fair, to be gracious in defeat or in victory, and to speak the truth.

S. Help us, dear Lord.

L. Always to stand for what is pure and clean and lovely.

S. Help us, dear Lord.

L. Always to be cheerful, loving, and kind.

S. Help us, dear Lord.

L. To hurt no one by thought, word, or deed.

S. Help us, dear Lord.

L. To carry Thy message of Love to other girls and boys who know Thee not.

S. Help us, dear Lord.

L. All of which we ask in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

All stand, facing the Altar, and say together the common confession of the Christian Faith, as contained in the Apostles' Creed.

THE APOSTLES' CREED.

L.S. I believe in the God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary: suffered under Pontius Pilate, Was **crucified**, dead, and buried: He descended into hell; The third day He rose again from

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the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

L. What do you chiefly learn in this confession of your Christian Faith?

S. First - I learn to believe in God the Father, Who hath made me, and all the world; secondly - In God the Son, Who hath redeemed me, and all mankind; thirdly - In God the Holy Ghost, Who sanctifieth me, and all the people of God; and this Holy Trinity, One God, I praise and magnify, saying,

L.S. Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

Still facing the Altar, say together the PLEDGE TO THE CROSS - all eyes being focused on the Altar Cross.

L.S. Give me grace, O Lord, never to be ashamed to confess the faith of Christ crucified. And grant that I may always have the courage to fight manfully under His Banner, against sin, the world, and the devil; and to continue His faithful soldier and servant unto my life's end. Amen.

The OFFERING is taken, the Leader first saying,

L. Remember the words of the Lord Jesus, how He said: It is more blessed to give than to receive.

While the Offering is being taken there may be sung a Hymn.

As the Offering is being presented, all stand and say or sing,

L.S. All things come of Thee, O Lord,
And of Thine Own have we given Thee. Amen.

L. Let us pray.

L. Almighty God, our Heavenly Father, Who with Thy Son Jesus Christ hast given unto us all things in heaven and earth, we beseech Thee to make us a thousandfold more useful to Thee than ever before so that Thy power and blessing may flow through us to multitudes of others who are in need, and also make us more willing and loving servants of Thine to Thy honor and glory for Jesus Christ's sake. Amen. (Order of the Thousandfold.)

L. And now may the God of peace - Who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep - make us perfect in every good work to do His will, through Jesus Christ our Lord. Amen.

RECESSIONAL HYMN.

Before leaving your pew, kneel down and say silently, I thank Thee, O Lord, for letting me come to Thy House of Prayer. Amen.

A SERVICE OF EVENING PRAYER.

PROCESSIONAL HYMN.

After the Amen of the Processional Hymn, begin the service with one or more of the Opening Sentences.

OPENING SENTENCES.

1. L. Lord I have loved the habitation of Thy house.
S. And the place where Thine honor dwelleth.
2. L. Let my prayer be set forth in Thy sight as the incense.
S. And let the lifting up of my hands be an evening sacrifice.
3. L. Let the words of my mouth, and the meditation of my heart,
S. Be alway acceptable in Thy sight, O Lord, my strength and my redeemer.
4. L. If we say that we have no sin, we deceive ourselves, and the truth is not in us.
S. But if we confess our sins, God is faithful and just to forgive us our sins,
L.S. And to cleanse us from all unrighteousness.

Then may be said the Confession, or the Leader may pass directly to the Versicles. When the Confession is used, the Leader first says,

L. Let us kneel and humbly confess our sins unto Almighty God.

THE CONFESSION.

L.S. Almighty and most merciful Father; we have erred, and strayed from Thy ways like lost sheep; we have followed too much our own selfish thoughts and desires; we have offended against Thy holy laws; we have left undone those things which we ought to have done and we have done those things which we ought not to have done. But Thou, O Lord, have mercy upon us, who now confess our faults, and restore Thou those who are penitent, according to Thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous, and sober life, to the glory of Thy holy Name. Amen.

THE ABSOLUTION.

To be said only by a PRIEST, standing; the school still kneeling.

Priest. Almighty God, the Father of our Lord Jesus Christ, Who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power and commandment to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe His holy Gospel.

Wherefore let us beseech Him to grant us true repentance, and His Holy Spirit, that those things may please Him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to His eternal joy; through Jesus Christ our Lord. Amen.

VERSICLES.

L. O Lord, open Thou our lips.

S. And our mouths shall show forth Thy praise.

All stand facing the Altar.

L. Glory be to the Father, and to the Son, and to the Holy Ghost;

S. As it was in the beginning, is now, and ever shall be, world without end. Amen.

L. Praise ye the Lord.

S. The Lord's Name be praised.

Then may be said, or sung, one of the following Canticles or one of the Psalms from the PSALMS FOR VARIOUS OCCASIONS. At the end of the Canticle or Psalm shall be said, or sung, the Gloria Patri.

CANTICLES.

1. MAGNIFICAT. (St. Luke 1: 46-55.)

[The song uttered by the Blessed Virgin Mary when the Angel Gabriel told her of the coming of the Baby Jesus.]

L.S. My soul doth magnify the Lord,* and my spirit hath rejoiced in God my Saviour.

For He hath regarded * the lowliness of His handmaiden.

For behold, from henceforth* all generations shall call me blessed.

For He that is mighty hath magnified me;* and holy is His Name.

And His mercy is on them that fear Him* throughout all generations.

He hath showed strength with His arm;* He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat,* and hath exalted the humble and meek.

He hath filled the hungry with good things;* and the rich He hath sent empty away.

He remembering His mercy hath holpen His servant Israel;* as He promised to our forefathers, Abraham and his seed for ever.

GLORIA PATRI.

L.S. Glory be to the Father, and to the Son,* and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be,* world without end. Amen.

2. NUNC DIMITTIS. (St. Luke 2: 29-32.)

[The song uttered by St. Simeon when
the Baby Jesus was presented to God
in the Temple.]

L.S. Lord, now lettest Thou Thy servant depart in peace,* according to Thy word.

For mine eyes have seen* Thy salvation,
Which Thou hast prepared* before the face of all people;

To be a light to lighten the Gentiles,* and to be the glory of Thy people Israel.

Then may be read a Lesson from HOLY SCRIPTURE, or the Leader may pass directly to the Apostles' Creed.

S. Sit during reading.

When the reading is finished, all stand facing the Altar and say together the common confession of the Christian Faith, as contained in the Apostles' Creed.

APOSTLES' CREED

L.S. I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ His only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day He arose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost: The Holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

L. The Lord be with you.

S. And with thy spirit.

L. Let us pray.

L. O Lord, show Thy mercy upon us.

S. And grant us Thy salvation.

L. O Lord, save Thy people.

S. And bless Thine inheritance.

L. Give peace in our time, O Lord.

S. For it is Thou Lord, only, Who can make us to dwell in safety.

L. O God, make clean our hearts within us.

S. And take not Thy Holy Spirit from us.

THE LORD'S PRAYER.

L.S. Our Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

COLLECT FOR THE DAY.

Said by L. or by L.S.

A COLLECT FOR PEACE.

L. or L.S. O God, from Whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give; that our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. Amen.

A COLLECT FOR AID AGAINST PERILS.

L. or L.S. Lighten our darkness, we beseech Thee, O Lord; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thy only Son, our Saviour, Jesus Christ. Amen.

The Leader may end the first part of Evening Prayer with the Grace or he may add any of the Special Prayers from the PRAYERS FOR VARIOUS OCCASIONS, or from other good books of devotion, before saying the Grace. And Note, that the Leader may have the School join him in saying any of the additional prayers used.

THE GRACE.

L. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Then may follow a Sermon by the Leader, or the Offering is immediately taken.

S. Sit during this instruction.

Before the Offering is taken, the Leader first says one of the Offertory Sentences. While the Offering is being taken there may be sung a Hymn.

OFFERTORY SENTENCES.

L. While we have time, let us do good unto all men; and especially unto them that are of the household of faith.

L. Jesus said unto them, The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest.

L. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all.

When the Offering is presented, face the Altar and say, or sing,

L.S. All things come of Thee, O Lord,
And of Thine Own have we given Thee.

All kneel for the Blessing, but Note, that if the Leader is a Priest, he remains standing and uses "you" instead of "us".

THE BLESSING.

L. The Lord bless us (you), and keep us (you). The Lord make His face to shine upon us (you), and be gracious unto us (you). The Lord lift up His countenance upon us (you), and give us (you) peace, both now and evermore.
Amen.

THE RECESSIONAL HYMN.

Before leaving your pew, kneel down and say silently,
Heavenly Father, I thank Thee for this day with all its blessings. Help me to follow Thee more closely day by day. Bless all those whom I love and keep us all safe from harm. Through Jesus Christ our Lord. Amen.

PRAYERS FOR VARIOUS OCCASIONS

See also the Prayers for Children on Page 250.

Subjects are in alphabetical order and Prayers numbered, for ready reference.

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Prayers marked thus * are from (or adapted from) "Forward Day by Day", published by the Forward Movement Commission.

PRAYERS FOR VARIOUS OCCASIONS

"Lord, teach us to pray, even as John also taught his disciples."

"Speak to Him, thou, for He heareth,
And spirit with Spirit can meet;
Closer is He than breathing
And nearer than hands or feet."

CHILDREN

1. For Children: O Lord Jesus Christ, Who dost embrace children with the arms of Thy mercy, and dost make them living members of Thy Church; give them grace, we pray Thee, to stand fast in Thy faith, to obey Thy word, and to abide in Thy love; that, being made strong by Thy Holy Spirit, they may resist temptation and overcome evil, and may rejoice in the life that now is, and dwell with Thee in the life that is to come; through Thy merits, O merciful Saviour, Who with the Father and the Holy Ghost livest and reignest one God, world without end. Amen.

2. Training of Children: Almighty God, heavenly Father, Who hast blessed us with the joy and care of children; give us light and strength so to train them, that they may love whatsoever things are true and pure and lovely and of good report, following the example of their Saviour Jesus Christ. Amen.

3. Training of Children: O blessed Saviour Jesus Christ, Who in Thy earthly life did reveal the beauty and innocency of perfect childhood and did call the little ones unto Thee to bless them, look upon Thy Children everywhere and grant that they may be trained in the love and fear of Thee and in the knowledge of the true Christian Faith. Amen.

4. Children's Prayer: Heavenly Father, make us, we pray Thee, such children as Jesus was. Make us quick to obey, willing to be taught and never afraid to speak the truth. Help us to be kind, loving, cheerful and happy. Through Jesus Christ our Lord. Amen.

5. Children's Prayer: O Blessed Saviour Jesus Christ, help me always to think clean thoughts and to use clean words; help me to stand for the hard right against the easy wrong; teach me always to work hard and to play fair; forgive me when I am unkind and help me to forgive, as Thou dost always forgive, those who are unkind to me; keep me ready to help others at whatever cost to myself; help me daily to do a good turn that I may grow more like Thee; and grant that I may ever be on the lookout for opportunities to tell other girls and boys about the joy of living close to Thee. Amen.

6. Christ's Helpers:

Christ has no hands but our hands,
To do His work today.
Christ has no feet but our feet,
To lead girls and boys to His way.
Christ has no tongues but our tongues,
To tell girls and boys how He died.
Christ has no help but our help,
To bring them to His side. Amen.

THE CHURCH

7. The Holy Catholic Church: O Gracious Father, we humbly beseech Thee for Thy holy Catholic Church; that Thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it; where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Him Who died and rose again, and ever liveth to make intercession for us, Jesus Christ, Thy Son, our Lord. Amen.

8. For the Church: God, our Shepherd, give to the Church a new vision and a new charity, new wisdom and fresh understanding, the revival of her brightness and the renewal of her unity; that the eternal message of Thy Son, undefiled by the traditions of men, may be hailed as the good news of the new age; through Him who maketh all things new, Jesus Christ our Lord. Amen. (The Grey Book)

9. For a New World Order: O Lord Jesus Christ, Who biddest Thy Church to bring all men to Thyself and to make all mankind one family in Thee, make clear to each one of us his part in the task. Fire our minds with a vision of a more perfect society here on earth in which justice and right, peace and brotherhood shall reign according to Thy will; and help us, each one, O Lord, to do our part that Thy will may be done on earth as it is in heaven. Amen.

10. For the Coming of the Kingdom: Almighty God, we pray Thee for the coming of Thy Kingdom of Righteousness and peace. In the midst of a changing social order may faith in Thee and obedience to the teachings of Thy dear Son prevail, to build a new life of love in which the ills of this present time may disappear and the glad day of brotherhood and mutual service may dawn. Strengthen all the agencies of Thy Church which are laboring for the happiness and welfare of all people, and may they find in Thee their salvation and their peace, through Jesus Christ our Lord. Amen.

CONFIRMATION

11. For those about to be Confirmed: O God, Who through the teaching of Thy Son Jesus Christ didst prepare the disciples for the coming of the Comforter; make ready, we beseech Thee, the hearts and minds of Thy servants who at this time are seeking to be strengthened by the gift of the Holy Spirit through the laying on of hands, that, drawing near with penitent and faithful hearts, they may evermore be filled with the power of His divine indwelling; through the same Jesus Christ our Lord. Amen.

EDUCATION

12. For a Church School: O God, Holy Ghost, Sanctifier of the faithful, visit we pray Thee this Church School with Thy love and favour; enlighten the minds of its members more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of Thy great mercy keep them in the same, O blessed Spirit, Whom with the Father and the Son together we worship and glorify as one God, world without end. Amen.

13. For Religious Education: Almighty God, our heavenly Father, Who hast committed to Thy holy Church the care and nurture of Thy children; enlighten with Thy wisdom those who teach and those who learn (especially the Teachers and Pupils of this Church School), that rejoicing in the knowledge of Thy truth they may worship Thee and serve Thee from generation to generation; through Jesus Christ our Lord. Amen.

14. For Seminaries: Almighty God, Who hast purchased to Thyself an Universal Church by the precious blood of Thy dear Son, we beseech Thee to behold and bless all institutions that are preparing men for the Sacred Ministry of Thy Church (here the Leader may mention a particular Institution). Give to the officers and instructors of such institutions wisdom and vision that they may properly train the men committed to their charge. And endue those in training with sound minds and holy zeal that they may labor zealously in Thy vineyard. Through Jesus Christ our Lord. Amen.

15. For Universities, etc.: Almighty God, we beseech Thee, with Thy gracious favour to behold our universities, colleges, and schools, that knowledge may be increased among us, and all good learning flourish and abound. Bless all who teach and all who learn; and grant that in humility of heart they may ever look unto Thee, Who art the fountain of all wisdom; through Jesus Christ our Lord. Amen.

JOY IN GOD'S CREATION

16. O Heavenly Father, Who hast filled the world with beauty; open, we beseech Thee, our eyes to behold Thy gracious hand in all Thy works; that rejoicing in Thy whole creation, we may learn to serve Thee with gladness; for the sake of Him by Whom all things were made, Thy Son, Jesus Christ our Lord. Amen.

FOR LEADERS

17. The National Council: Almighty God, giver of wisdom, Who never failest them that seek Thee; control and enlighten, we beseech Thee, the hearts and minds of the members of the National Council of Thy Church; give them a world vision of the Mission of Thy Church; grant them patience and insight, faith and obedience to Thy Holy Will, that being themselves led of Thee, they may by Thy Spirit, lead Thy people from strength to strength in the work of Thy Kingdom; through Jesus Christ, Thy Son, our Lord. Amen.

18. For Bishops: Almighty God, Who by Thy Son, Jesus Christ, didst give to Thy holy Apostles many excellent gifts, and didst charge them to feed Thy flock; give Thy grace, we beseech Thee, to all Bishops (especially the Bishop of this Diocese), that they may diligently preach Thy Word, and duly administer the godly Discipline thereof; and

grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through the same Thy Son Jesus Christ our Lord. Amen.

19. For Priests: Almighty God, giver of all good things, Who by Thy Holy Spirit hast appointed divers Orders of Ministers in Thy Church; mercifully behold Thy servants who have been called to the Office of Priesthood; and so replenish them with the truth of Thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve Thee in this Office, to the glory of Thy Name, and the edification of Thy Church; through the merits of our Saviour Jesus Christ, Who liveth and reigneth with Thee and the same Holy Spirit, world without end. Amen.

20. For others who minister: Grant, O Lord, that all Deacons, Deaconesses, and all others who minister in Thy Name, may faithfully tend Thy lambs and feed Thy sheep for love of Thee. Amen.

21. For the Rector of the Parish: O Holy Jesus, Who hast promised to be with the Ministers of Apostolic Succession to the end of the world; be graciously pleased to bless the ministry and service of the Rector of this Parish. Strengthen him with Thy constant presence, fill him with divine zeal and keep him in health of mind and body. And may the words of his mouth and the meditation of his heart, be always acceptable in Thy sight. Through Jesus Christ our Lord. Amen.

22. For Church-School Officers and Teachers: O Lord, our heavenly Father, Whose blessed Son came not to be ministered unto, but to minister; we beseech Thee to bless all who, following in His steps, give themselves to the service of their fellow men - especially the Officers and Teachers of this Church School. Endue them with wisdom and patience, love and sympathy, and fill them with the courage to perform their duties regularly and loyally no matter what the cost. May they ever live close to Thee so that by their inspiration and shining examples they may lead the children entrusted to their care into a closer walk with Thee. Amen.

THE MINISTRY - A VOCATION

23. Increase of the Ministry: O Almighty God, look mercifully upon the world which Thou hast redeemed by the blood of Thy dear Son, and incline the hearts of many to dedicate themselves to the sacred Ministry of Thy Church; through the same Thy Son Jesus Christ our Lord. Amen.

24. Choice of Vocation: Almighty God, Who didst give such grace unto Thy holy Apostle St. Andrew that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay; grant that many young men and women, in seeking their life's work, may be inspired to dedicate themselves to work in Thy Church. Help them to realize that he who seeks to save his own life shall lose it but that he who is willing to lose his life for Christ's sake and Thy Gospel's shall find it. Thus may they go forth to follow Thee and find in Thy service their exceeding great reward. Amen.

MISSIONARY WORK

25. Missions: Almighty God, Whose compassions fail not, and Whose loving-kindness reacheth unto the world's end; we give Thee humble thanks for opening heathen lands to the light of Thy truth; for making paths in the deep waters and highways in the desert; and for planting Thy Church in all the earth. Grant we beseech Thee, unto us Thy servants, such a lively faith that we may labour abundantly to make known to all men Thy blessed gift of eternal life; through Jesus Christ our Lord. Amen.

26. Missionaries: O God our Heavenly Father, we thank Thee for the gift of Thy dear Son. Grant that we who have received Him in our hearts may joyfully go forth with Him on many errands. Bless those who toil for Thee in far off places (here the Leader may mention specific Missionaries by name). Comfort them in their loneliness and grant that our prayers and work may unite with theirs and may strengthen their efforts to make Thy ways known upon earth, Thy saving health among all nations. Amen.

NATIONAL AND INTERNATIONAL

27. Our Country: Almighty God, Who has given us this good land for our heritage; we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favour and glad to do Thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in Thy name we entrust the authority of government, that there may be justice and peace at home, and that through obedience to Thy law, we may show forth Thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in Thee to fail; all which we ask through Jesus Christ our Lord. Amen.

28. All in Civil Authority: O God, our Heavenly Father, the High and Mighty Ruler of the Universe, have mercy upon this whole land; and so rule the hearts of Thy servants, The President of the United States, The Governor of this State, and all others in authority, that they, knowing whose ministers they are, may above all things seek Thy honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them, according to Thy blessed Word and ordinance; through Jesus Christ our Lord, Who with Thee and the Holy Ghost liveth and reigneth ever, one God, world without end. Amen.

29. Social Justice: Almighty God, who hast created man in Thine Own Image; grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of Thy holy Name; through Jesus Christ our Lord. Amen.

30. World Peace: Almighty God, our Heavenly Father, guide, we beseech Thee, the Nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ. Amen.

31. Peace: O God, to Whom glory is sung in the highest, while on earth peace is proclaimed to men of good will; grant that good will to us and to all people; cleanse us from all our sins, and give perpetual peace. Amen.

OTHERS

32. Poor and Neglected Folk: O God, Almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy; let Thy Fatherly goodness be upon all that Thou hast made. Remember in pity such as are this day destitute, homeless, or forgotten of their fellow-men. Bless the congregation of Thy poor. Uplift those who are cast down. Mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by Thy heavenly grace preserve from falling those whose extreme poverty tempteth them to sin; though they be troubled on every side, suffer them not to be distressed; though they be perplexed, save them from despair. Grant this, O Lord, for the love of Him, Who for our sakes became poor, Thy Son, our Saviour Jesus Christ. Amen.

33. The Lonely: O Lord, Thou lover of souls, in Whose hand is the life of every living thing, we bring before Thee in our prayers all those who are lonely in the world (here the Leader may mention specific people). Thine they are, and none can pluck them out of Thy hand. In Thy pitiful mercy let our remembrance reach them and comfort their hearts. For Thy love's sake. Amen.

34. Blindness - A Prayer:

O God of mercy with all-seeing eyes,
 Creator of the beautiful, O hear
 Thy sightless children calling out in fear
 Of dense oblivion. Answer to their cries,
 And give them faith in Thee, that they may rise
 Above the wordly curse of darkness drear
 Into Thy boundless love, serene and clear,
 Freed from material life's confounding ties.

Accept, O God, the thanks of us who see,
 We who behold Thy daily works of art,
 And live 'mid all the beauty wrought by Thee.
 Let us ne'er fail to do our humble part,
 And help all those who fewer pleasures find,
 Because their eyes are blankly staring - blind.

(M.S.Mackenzie, 16-year-old boy).

35. Those we Love: Almighty God, we entrust all who are dear to us to Thy never-failing care and love, for this life and the life to come; knowing that Thou art doing for them better things than we can desire or pray for; through Jesus Christ our Lord. Amen.

36. The Absent: O God, Whose Fatherly care reacheth to the uttermost parts of the earth; we humbly beseech Thee graciously to behold and bless those whom we love, now absent from us. Defend them from all dangers of soul and body; and grant that both they and we, drawing nearer to Thee, may be bound together by Thy love in the communion of Thy Holy Spirit, and in the fellowship of Thy saints; through Jesus Christ our Lord. Amen.

37. A Birthday: Watch over Thy child, O Lord, whose birthday we remember at this time (Leader mentions the child's name); as his days increase, bless and guide him wherever he may be, keeping him unspotted from the world. Strengthen him when he stands; comfort him when discouraged or sorrowful; raise him up if he fall; and in his heart may Thy peace which passeth understanding abide all the days of his life; through Jesus Christ our Lord. Amen.

38. One departed: Almighty God, we remember this day before Thee Thy faithful servant (Leader mentions name), and we pray Thee that, having opened to him the gates of larger life, Thou wilt receive him more and more into Thy joyful service; that he may win, with Thee and Thy servants everywhere, the eternal victory; through Jesus Christ our Lord. Amen.

ST. CHRYSOSTOM'S PRAYER

39. Almighty God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in Thy Name Thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

SICK AND SHUT-IN

40. A Sick Child: O Heavenly Father, watch with us, we pray Thee, over the sick child for whom our prayers are offered (Leader mentions name), and grant that he may be restored to that perfect health which it is Thine alone to give; through Jesus Christ our Lord. Amen.

41. Sufferers: O Lord, Who dost feel the pain of the world, look down upon all sick and suffering persons; enfold them with Thy love, that in the midst of pain they may find Thy presence; and give them health again in body and soul; for Thy tender mercy's sake. Amen.

42. At a Sick Bed: O Living Christ, make us conscious now of Thy healing nearness. Touch our eyes that we may see Thee; open our ears that we may hear Thy voice; enter our hearts that we may know Thy love. Overshadow our souls and bodies with Thy presence, that we may partake of Thy strength, Thy love, and Thy healing life. Amen.

43. Healing: Almighty God, Who art the only source of health and healing, the spirit of calm and the central peace of the universe; grant to us, Thy children, such a consciousness of Thy indwelling presence as may give us utter confidence in Thee. In all pain and weariness may we throw ourselves upon Thy all-surrounding care, that knowing ourselves circled about by Thy loving omnipotence, we may permit Thee to give us health, and strength, and peace. Amen.

44. Doctors and Nurses: Bless we pray Thee, O merciful God, all doctors, nurses, and those who administer to the sick in any capacity; grant them tender hearts and healing hands, through Jesus Christ our Lord. Amen.

45. Affliction: O merciful God and Heavenly Father, Who hast taught us in Thy holy Word that Thou dost not willingly afflict or grieve Thy children; look with pity, we beseech Thee, upon the sorrows of the servant for whom our prayers are offered (Leader mentions name). Remember him, O Lord, in mercy; endue his soul with patience; comfort him with a sense of Thy goodness; lift up Thy countenance upon him, and give him peace; through Jesus Christ our Lord. Amen.

46. Shut-In: We remember before Thee, O Lord, all who by reason of infirmity or distance are hindered from worshipping in Thy holy House. Let Thy nearness be their recompense, and lead Thy Church to seek out and visit the lonely, inasmuch as they are Thine. Amen.

SPIRIT OF PRAYER

47. O Almighty God, Who pourest out on all who desire it, the spirit of grace and of supplication; deliver us, when we draw nigh to Thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections, we may worship Thee in spirit and in truth; through Jesus Christ our Lord. Amen.

THANKSGIVINGS

48. General Thanksgiving: Almighty God, Father of all mercies, we, Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful; and that we show forth Thy praise, not only with our lips, but in our lives, by giving up our selves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

49. For Sunday: Heavenly Father, we are glad for this special day in the week on which we remember the glorious resurrection of Thy Son our Saviour Jesus Christ. We thank Thee that through all the centuries this First Day of the Week has been held sacred by Thy girls and boys everywhere. Help us always to remember that on this holy day of rest and gladness we are to go to Thy Church with gladsome hearts to worship and praise Thee. And grant us this day such blessing through our worship that we will rejoice to spend the rest of the week in a closer walk with Thee. Amen.

50. Thanksgiving Day: Most gracious God, by Whose knowledge the depths are broken up, and the clouds drop down the dew; we yield Thee unfeigned thanks and praise for the return of seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of Thy merciful providence bestowed upon this nation and people. And, we beseech Thee, give us a just sense of these great mercies; such as may appear in our lives by an humble, holy, and obedient walking before Thee all our days; through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all glory and honour, world without end. Amen.

51. Recovery from Sickness: Almighty God and heavenly Father, we give Thee humble thanks for that Thou hast been graciously pleased to deliver from his bodily sickness the child in whose behalf we bless and praise Thy Name, in the presence of all Thy people (Leader mentions name). Grant, we beseech Thee, O gracious Father, that he, through Thy help, may both faithfully live in this world according to Thy will, and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. Amen.

52. Safe Return from Journey: Most gracious Lord, Whose mercy is over all Thy works; we praise Thy holy Name that Thou hast been pleased to conduct in safety on his journey, this Thy servant (Leader mentions name), who now offers up his thanks to Thee in Thy holy House; give him grace, we beseech Thee, ever to hold in remembrance Thy love and mercy and ever to express his thankfulness to Thee; through Jesus Christ our Lord. Amen.

53. For God's Blessings: As we kneel in Thy Presence, Heavenly Father, we are glad to recount the many blessings we receive at Thy hands: first, we thank Thee for the gift of Thy Son Who has so beautifully revealed Thyself to us and Who has shown us the perfect way to live; we thank Thee for Thy love and for the salvation from sin Thou hast provided through Thy Son Who died for us; we thank Thee for life and health, for food and shelter, for Church and school, for parents and friends, for the grass and flowers and all the wonders of nature. Help us, we pray Thee, loving Father, to show forth our gratitude to Thee not only with our lips but by our daily deeds and acts. Amen.

54. For God's Love:

Now thank we all our God
 With heart and hands and voices;
 Who wondrous things hath done
 In whom His world rejoices;
 Who from our mothers' arms
 Hath blessed us on our way
 With countless gifts of love,
 And still is ours today. Amen.
 (Verse 1 - Hymn 422)

TRAVELERS

55. Our Heavenly Father, we commend to Thy Almighty protection all who are traveling this day. Guard them we beseech Thee from danger and conduct them in safety, to the place where they would be, with a grateful sense of Thy mercies. Through Jesus Christ our Lord. Amen.

TRUST IN GOD

56. O Heavenly Father, Thou Who understandest all Thy children, through Thy gift of faith we bring our perplexities to the light of Thy wisdom, knowing that we shall receive the blessed encouragement of Thy sympathy and a clearer knowledge of what Thou wouldest have us do. Through Jesus Christ our Lord. Amen.

YOUNG PEOPLE

57. O God, we praise Thee for the great company of Youth in the world. Bless their vision of a New Time. Grant that they may be strong; that Thy Word may abide in them; that they may run a straight race and not be weary; and that they may overcome the world, through Jesus Christ our Lord. Amen.

Picture of Priest at the Altar in
Eucharistic Vestments.

THE CHILDREN'S EUCHARIST

A shortened, optional form of Holy Communion, adapted from "The Book of Common Prayer". Until authorized by General Convention, it should only be used (in public) for trial periods and with the consent of the Bishop.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION

Taken from "The Book of Common Prayer".

THE COLLECTS AND GOSPELS

Hymns used in this Book are taken from
"The New Hymnal", authorized and approved in 1916.

THE CHILDREN'S EUCHARIST

C. Indicates the Celebrant - a Bishop or a Priest.

The Celebrant, having made his preparation, shall stand reverently before the Holy Altar - which is covered with a fair-linen cloth (white) - and shall say the Collect for Purity.

COLLECT FOR PURITY.

C. Almighty God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Jesus Christ our Lord. Amen.

Then shall the Celebrant face the School and say the Summary of the Law.

SUMMARY OF THE LAW.

C. Hear what our Lord Jesus Christ saith:
Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

I. Love God.
II. Love Thy
Neighbour.

Then shall be said, or sung, the Three Kyries and the Versicles.

THE THREE KYRIES.

C. Lord, have mercy upon us.
S. Christ, have mercy upon us.
C. Lord, have mercy upon us.

Celebrant in Surplice
and Stole

THE VERSICLES

C. The Lord be with you.
S. And with thy spirit.
C. Let us pray.

Then shall the Celebrant say the COLLECT FOR THE DAY.

Then, all standing, the Celebrant, or Minister appointed, shall read the Gospel, first saying: † The Holy Gospel is written in the -- Chapter of ---, beginning at the -- Verse. And Note, that the Reader of the Gospel may also mention its title or theme.

† Here all may make the Sign of the Cross (on the forehead, lips and breast).

As soon as the Gospel is announced all say or sing the Gloria tibi, Domine.

GLORIA TIBI, DOMINE.
C.S. Glory be to Thee, O Lord.

After the Gospel is read, all say or sing, the Laus tibi, Christe.

LAUS TIBI, CHRISTE.
C.S. Praise be to Thee, O Christ.

Then shall be said, or sung, the Apostles' Creed. But Note, that the Nicene Creed, (see page 64), shall be used on Christmas Day, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday.

THE APOSTLES' CREED.

C.S. I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day He rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

Then may follow any Special Prayers, such as for the Church School, the Church-School Leaders, a sick or absent member, the Parish, certain Missionaries, etc., the Celebrant first saying, Let us pray.

Then may be given a Sermon, the School being seated.

If Special Prayers are not used nor a Sermon given, the Offering is taken immediately after the Creed, the Celebrant first saying one or more of the Offertory Sentences.

Boy Saluting The Flag.

OFFERTORY SENTENCES.

- C. Remember the words of the Lord Jesus, how He said: It is more blessed to give than to receive.
- C. Ye shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord Thy God which He hath given thee.
- C. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all.

While the Offering is being taken there may be sung a Hymn or a Sacred Offertory Anthem, and the Celebrant shall place upon the Altar the Oblations of Bread and Wine.

When the Offering and Oblations are presented, all stand and say or sing.

C.S. All things come of Thee, O Lord,
And of Thine Own have we given Thee.

Or this,

C.S. Holy Offerings, rich and rare,
Offerings of praise and prayer.
On His Altar laid we leave them.
Christ, present them! God, receive them!

Or this,

C.S. Praise God from Whom all blessings flow.
Praise Him all creatures here below.
Praise Him above ye heavenly host.
Praise Father, Son, and Holy Ghost.

C. Let us pray.

C. Almighty and everliving God, Who by Thy holy Apostle has taught us to make prayers and supplications and to give thanks for all men, we humbly beseech Thee most mercifully to accept our (Offerings and) Oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty. In particular do we humbly pray:

That Thou wilt inspire continually the holy Catholic Church with the spirit of truth, unity and harmony.

That Thou wilt grant that all those who have confessed Thy holy Name, and thus call themselves Christians, may agree in the truth of Thy holy Word and live in unity and Godly love.

Note: The Celebrant may omit any or all which is inset.

That Thou wilt so direct the hearts of all in authority that they may truly administer justice to the breaking down of wickedness and vice.

That Thou wilt give Thy heavenly grace to all Bishops and Priests - especially the Bishop of this Diocese and the Rector of this Parish - that they may, both by their example and teaching, set forth Thy true and lively Word, and rightly administer Thy holy Sacraments.

That Thou wilt give Thy heavenly grace to all Thy people - especially to those here present - that they may meekly and reverently hear and receive Thy holy Word and thus be inspired to serve Thee and all mankind all the days of their life.

That Thou wilt comfort and succour all who are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless Thy holy Name, for all Thy servants departed this life in Thy faith and fear; beseeching Thee to grant them continual growth in Thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom.

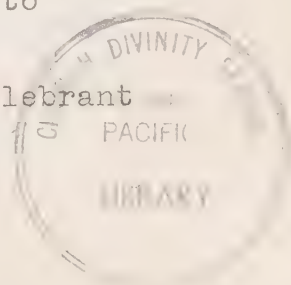
Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

Then shall the Celebrant give the Invitation to Confession.

INVITATION TO CONFESSION.

C. Ye who do truly and earnestly repent you of your sins, draw near with faith, and take this holy Sacrament to your comfort, and make your humble confession to Almighty God, devoutly kneeling.

Then shall this Confession be made by the Celebrant and all, humbly kneeling.



THE CONFESSION.

C.S. Almighty God, Father of our Lord Jesus Christ, we here acknowledge the many sins of thought, word, and deed which we have committed against Thy Divine Majesty (pause to give each person opportunity to recollect his particular sins). We are heartily sorry for these misdoings and do earnestly repent. Have mercy upon us, most merciful Father, and forgive us all that is past. And grant that we may in the future serve and please Thee in newness of life. Through Jesus Christ our Lord. Amen.

Then shall the Celebrant, the Bishop, if present and not celebrating, stand up and turning to the School, pronounce the Absolution.

THE ABSOLUTION.

† C. Almighty God have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

† Here the Celebrant may make the Sign of the Cross over those present.

Then may the Celebrant say the Comfortable Words, or he may pass directly to the Sursum Corda.

THE COMFORTABLE WORDS.

C. Hear what comfortable words our Saviour Christ saith unto all who truly turn to Him:

Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

Then shall be said, or sung, the Sursum Corda.

SURSUM CORDA.

C. Lift up your hearts.

S. We lift them up unto the Lord.

C. Let us give thanks unto our Lord God.

S. It is meet and right so to do.

Then shall the Celebrant turn to the Altar and say the Preface.

PREFACE.

C. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

Therefore with Angels and Archangels and with all the Company of Heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying (or singing).

Picture
of Angels

C.S. HOLY, HOLY, HOLY, Lord God of Hosts, Heaven and earth are full of Thy glory, Glory be to Thee, O Lord Most High. Amen.

called the
Ter Sanctus

Then the Celebrant, standing before the Altar, shall say the Prayer of Consecration (assume a very quiet and reverent attitude for the coming of our Lord and Saviour to His Altar Throne).

PRAYER OF CONSECRATION.

C. All glory be to Thee, Almighty God, our Heavenly Father, for that Thou, of Thy tender mercy, didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption. Who made there by the one voluntary offering of Himself, a full, perfect, and sufficient sacrifice and satisfaction for the sins of the whole world (pause to let each one realize that this means his individual sins); and Who did institute, and in His holy Gospel did command us to continue, the perpetual memorial of His precious death and sacrifice until His coming again.

Picture
Last
Supper

For in the night in which he was betrayed, (a) He took Bread; and when He had given thanks, (b) He break it, and gave it to His disciples, saying: Take, eat, (c) this is My Body, which is given for you. Do this in remembrance of Me.

Likewise, after Supper, (d) He took the Cup; and when He had given thanks, He gave it to them, saying: Drink ye all of this; for (e) this is My Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of Me.

THE OBLATION OF THE ELEMENTS.

Wherefore, O Lord and Heavenly Father, according to the institution of Thy dearly beloved Son our Saviour Jesus Christ, we, Thy humble servants, do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son has commanded us to make; having in remembrance His blessed passion and precious death, His mighty resurrection and glorious ascension; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same.

THE INVOCATION OF THE HOLY SPIRIT.

And we most humbly beseech Thee, O Merciful Father, to hear us, and of Thy almighty goodness, vouchsafe to bless and sanctify, with Thy Word and Holy Spirit, these Thy gifts and creatures of Bread and Wine, so that we receiving them, in the manner in which they were instituted by Thy Son our Saviour Jesus Christ, may call to remembrance His death and passion and may be partakers of His most blessed Body and Blood.
Amen.

(a) Here the Celebrant is to take the Paten into his hands.

(b) And here to break the Bread.

(c) And here to lay his hands upon all the Bread.

(d) Here he is to take the Cup into his hands.

(e) And here he is to lay his hands upon every vessel in which there is any Wine to be consecrated.



† Here the Celebrant may make the Sign of the Cross over the Elements.

C. And now, as our Saviour Christ has taught us, let us say,

C.S. Our Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then shall the Celebrant kneel at the Altar and say, in the name of all who shall receive the Communion, the Prayer of Humble Access.

THE PRAYER OF HUMBLE ACCESS.

C. We do not presume to come to this Thy Holy Altar, O Merciful Lord, trusting in our own righteousness; we are unworthy, on account of our sins, to offer unto Thee any sacrifice; but we do here present unto Thee, O Lord, our selves, our souls, and bodies, humbly beseeching Thee, through the operation of Thy great mercies, to accept our sacrifice of praise and thanksgiving, not weighing our merits but pardoning our offences, and beseeching Thee also to grant that we who shall be partakers of this Holy Communion, may have our faith quickened and our souls and bodies cleansed, strengthened and refreshed, and that Christ may evermore dwell in us and we in Him.
Amen.

Christ on the Cross

Then shall the Celebrant first receive the Holy Communion - in both kinds - himself, and then proceed to deliver the same to those present, into their hands, all devoutly kneeling. And Note, that while the Celebrant and others are making their Communions there may be sung a Hymn.

When the Celebrant delivers the Bread he shall say,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving.

Note: If desired, the celebrant (and Minister) may use only the words between the stars *.

And the Minister who delivers the Cup, shall say,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

If the consecrated Elements be consumed before all have communicated, the Celebrant is to consecrate more, according to the Form before prescribed; beginning at, All glory be to Thee, Almighty God, and ending with these words, partakers of His most blessed Body and Blood.

When all have communicated, the Celebrant shall return to the Altar, and reverently place upon it what remaineth of the consecrated Elements, covering the same with the communion veil (second corporal).

Then shall the Celebrant and the School say together the Post-Communion Thanksgiving, the Celebrant first saying, Let us pray,

C.S. Almighty God we most heartily thank Thee for that Thou hast vouchsafed to feed us with the spiritual food of the most precious Body and Blood of Thy Son Jesus Christ; assuring us thereby that we are very members incorporate in the mystical body of Thy Son - the blessed company of all faithful people - and that we are also heirs of Thy everlasting kingdom.

And we humbly beseech Thee to help us to continue in that holy fellowship so that we may show forth Thy praise by our good works. Through Jesus Christ our Lord. Amen.

All stand and say, or sing, the following or any Communion Hymn.

C.S. Jesus, gentlest Saviour,
Thou art with us now.
Fill us with Thy goodness
'Til our hearts o'erflow.

Multiply our graces.
Give us love and fear.
And, dear Lord, the chiefest,
Grace to persevere!

(Verses 5 and 6, Hymn 322.)

Then, the School kneeling, the Celebrant (or the Bishop) shall pronounce the Benediction.

THE BENEDICTION.

C. The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: And the † Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

† Here the Celebrant may make the sign of the Cross over those present.

If any of the consecrated Elements remain after the Communion, it shall not be carried out of the Church but the Celebrant and other Communicants shall, immediately after the Benediction, reverently consume the same.

Remain in your pew until the candles are extinguished and then say silently,

Blessed Lord, I thank Thee for letting me worship Thee in Thy Blessed Sacrament. Grant that when I leave Thy House Thy presence may be with me wherever I may go. Amen.

Christ
blessing
children

THE ORDER FOR
THE ADMINISTRATION OF THE LORD'S SUPPER
OR
HOLY COMMUNION

At the Communion-time the Holy Table shall have upon it a fair white linen cloth. And the Priest, standing reverently before the Holy Table, shall say the Lord's Prayer and the Collect following, the People kneeling; but the Lord's Prayer may be omitted at the discretion of the Priest.

Our Father, who art in heaven, Hallowed be Thy Name. Thy kingdome come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

THE COLLECT.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

Then shall the Priest, turning to the People, rehearse distinctly the Ten Commandments; and the People, still kneeling, shall after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.

And Note, That in rehearsing The Ten Commandments, the Priest may omit that part of the Commandment which is inset.

The Decalogue may be omitted, provided it be said at least one Sunday in each month. But Note, That whenever it is omitted, the Priest shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ saith.

THE DECALOGUE

God spake these words, and said:

I am the Lord thy God; Thou shalt have none other gods but me.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them;

for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generations of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not take the Name of the Lord thy God in vain;

for the Lord will not hold him guiltless, that taketh his Name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath-day.

Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

Honour thy father and thy mother;

that thy days may be long in the land
which the Lord thy God giveth thee.

Lord, have mercy upon us, and incline our hearts to
keep this law.

Thou shalt do no murder.
Lord, have mercy upon us, and incline our hearts to
keep this law.

Thou shalt not commit adultery.
Lord, have mercy upon us, and incline our hearts to
keep this law.

Thou shalt not steal.
Lord, have mercy upon us, and incline our hearts to
keep this law.

Thou shalt not bear false witness against thy neighbour.
Lord, have mercy upon us, and incline our hearts to
keep this law.

Thou shalt not covet.

thy neighbour's house, thou shalt not covet
thy neighbour's wife, nor his servant, nor his
maid, nor his ass, nor anything that is his.

Lord, have mercy upon us, and write all these thy
laws in our hearts, we beseech thee.

Then may the Priest say,

Hear what our Lord Jesus Christ saith,

Thou shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind. This is the
first and great commandment. And the second is like unto
it; Thou shalt love thy neighbour as thyself. On these
two commandments hang all the Law and the Prophets.

Here, if the Decalogue hath been omitted, shall be said,

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Then the Priest may say,

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

Here shall be said,

 The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.

Then shall the Priest say the Collect of the Day. And after the Collect the Minister appointed shall read the Epistle (see "The Book of Common Prayer"), first saying, The Epistle is written in the -- Chapter of --, beginning at the -- Verse. The Epistle ended, he shall say, Here endeth the Epistle.

Here may be sung a Hymn or an Anthem.

Then, all the People standing, the Minister appointed shall read the Gospel, first saying, The Holy Gospel is written in the -- Chapter of --, beginning at the -- Verse.

Here shall be said,

Glory be to thee, O Lord.

And after the Gospel may be said,

Praise be to thee, O Christ.

Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, That the Nicene Creed shall be said on Christmas Day, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday.

I believe in one God the Father Almighty,
Maker of heaven and earth, And of all things
visible and invisible;

Nicene

Creed

And in one Lord Jesus Christ, the only-
begotten Son of God; Begotten of his Father
before all worlds, God of God, Light of Light,
Very God of very God; Begotten, not made; Being of one sub-
stance with the Father; By whom all things were made; Who
for us men and for our salvation came down from heaven, And
was incarnate by the Holy Ghost of the Virgin Mary, And
was made man: And was crucified also for us under Pontius
Pilate; He suffered and was buried: And the third day he
rose again according to the Scriptures: And ascended into
heaven, And sitteth on the right hand of the Father: And
he shall come again, with glory, to judge both the quick
and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of
Life, Who proceedeth from the Father and the Son; Who with
the Father and the Son together is worshipped and glorified;
Who spake by the Prophets: And I believe one Catholic and
Apostolic Church: I acknowledge one Baptism for the remis-
sion of sins: And I look for the Resurrection of the dead:
And the Life of the world to come. Amen.

Then shall be declared unto the People what Holy Days,
or Fasting Days, are in the week following to be observed,
and (if occasion be) shall Notice be given of the Communion.

Then followeth the Sermon. After which, the Priest,
when there is a Communion, shall return to the Holy Table,
and begin the Offertory, saying one or more of these Sen-
tences following, as he thinketh most convenient.

Remember the words of the Lord Jesus, how he said, It
is more blessed to give than to receive. Acts xx.35.

Let your light so shine before men, that they may see
your good works, and glorify your Father which is in
heaven. St. Matt. v. 16.

Lay not up for yourselves treasures upon earth, where
moth and rust doth corrupt, and where thieves break through
and steal: but lay up for yourselves treasures in heaven,
where neither moth nor rust doth corrupt, and where thieves
do not break through nor steal. St. Matt. vi. 19,20.

Not every one that saith unto me, Lord, Lord, shall
enter into the kingdom of heaven; but he that doeth the
will of my Father which is in heaven. St. Matt. vii. 21.

He that soweth little shall reap little; and he that
soweth plenteously shall reap plenteously. Let every man
do according as he is disposed in his heart, not grudging-
ly, or of necessity; for God loveth a cheerful giver.
2 Cor. ix. 6, 7.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. Gal. vi. 10.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister. Heb. vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? I St. John iii. 17.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. Tobit iv. 8, 9.

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. St. Matt. xxv. 40.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? Rom. x. 14, 15.

Jesus said unto them, The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. St. Luke x. 2.

Ye shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee. Deut. xvi. 16, 17.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. I Chron. xxix. II.

All things come of thee, O LORD, and of thine own have we given thee. I Chron. xxix. 14.

And NOTE, That these Sentences may be used on any other occasion of Public Worship when the Offerings of the People are to be received.

The Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Offerings of the People, in a decent Basin to be provided by the Parish; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

And the Priest shall then offer, and shall place upon the Holy Table, the Bread and the Wine.

And when the Alms and Oblations are being received and presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Priest.

Here the Priest may ask the secret intercessions of the Congregation for any who have desired the prayers of the Church.

Then shall the Priest say,

Let us pray for the whole state of Christ's Church.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our (alms and) oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

Then shall the Priest say to those who come to receive the Holy Communion,

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

Then shall this General Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. St. Matt. xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. St. John iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. I Tim. i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. I St. John ii. 1,2.

After which the Priest shall proceed, saying,
Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Then shall the Priest turn to the Holy Table, and say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

HOLY, HOLY, HOLY, Lord God of hosts,
Heaven and earth are full of thy glory: Priest and People.
Glory be to thee, O Lord Most High. Amen.

PROPER PREFACES.

CHRISTMAS.

Upon Christmas Day, and seven days after.

Because thou didst give Jesus Christ, thine only Son, to be born at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin.

Therefore with Angels, etc.

EPIPHANY.

Upon the Epiphany, and seven days after.

Through Jesus Christ our Lord; who, in substance of our mortal flesh, manifested forth his glory; that he might bring us out of darkness into his own glorious light.

Therefore with Angels, etc.

PURIFICATION, ANNUNCIATION, and TRANSFIGURATION.

Upon the Feasts of the Purification, Annunciation, and Transfiguration.

Because in the Mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son Jesus Christ our Lord.

Therefore with Angels, etc.

EASTER.

Upon Easter Day, and seven days after.

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

Therefore with Angels, etc.

ASCENSION.

Upon Ascension Day, and seven days after.

Through thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly

appeared to all His Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory.

Therefore with Angels, etc.

WHITSUNTIDE.

Upon Whitsunday, and six days after.

Through Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, lighting upon the disciples, to teach them, and to lead them into all truth; giving them boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ.

Therefore with Angels, etc.

TRINITY SUNDAY.

Upon the Feast of Trinity only.

Who, with thine only-begotten son, and the Holy Ghost, art one God, one Lord, in Trinity or Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference of inequality.

Therefore with Angels, etc.

Or this.

For the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead.

Therefore with Angels, etc.

ALL SAINTS.

Upon all Saints' Day, and seven days after.

Who, in the multitude of thy Saints, hast compassed us about with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and, together with them, may receive the crown of glory that fadeth not away.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory; Glory be to thee, O Lord Most High. Amen. Priest and People.

When the Priest, standing before the Holy Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again; For in the night in which he was betrayed, (a) he took Bread; and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, (d) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (e) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

- (a) Here the Priest is to take the Paten into his hands.
- (b) And here to break the Bread.
- (c) And here to lay his hand upon all the Bread.
- (d) Here he is to take the Cup into his hands.
- (e) And here he is to lay his hand upon every vessel in which there is any Wine to be consecrated.

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, The Oblation.

his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. The Invocation.

And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

And now, as our Saviour Christ hath taught us, we are bold to say,

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

Here may be sung a Hymn.

Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and, after that, to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivereth the Bread, he shall say,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

And the Minister who delivereth the Cup shall say,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at, All glory be to thee, Almighty God, and ending with these words, partakers of his most blessed Body and Blood.

When all have communicated, the Priest shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

Then shall the Priest say,

Let us pray,

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness

towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Then shall be said the Gloria in excelsis, all standing, or some proper Hymn.

Glory be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then, the People kneeling, the Priest (the Bishop if he be present) shall let them depart with this Blessing.

The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

GENERAL RUBRICS.

In the absence of a Priest, a Deacon may say all that is before appointed unto the end of the Gospel.

Upon the Sundays and other Holy Days, (though there be no Sermon or Communion,) may be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing.

And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.

If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, That every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.

THE COLLECTS AND GOSPELS

TO BE USED THROUGHOUT THE CHURCH YEAR.

The Gospels are taken from the King James Version of the Holy Bible (A.D. 1611), the Version appointed to be read in Episcopal Churches.

ADVENT SEASON.

The First Sunday in Advent.

The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through Him Who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

This Collect is to be repeated every day, after the other Collects in Advent, until Christmas Day.

The Gospel. St. Matthew 3: 1-12.

(John the Baptist - the Forerunner of Jesus Christ)

In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye, for the kingdom of heaven is at hand. For this is He that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordon, and were baptized of him in Jordon, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet to repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto

repentance; but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire: Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

THE SECOND SUNDAY IN ADVENT.

The Collect.

Blessed Lord, Who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

The Gospel. St. Luke 21: 25-33.
(The Son of man coming)

Jesus said, And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And He spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but My words shall not pass away.

THE THIRD SUNDAY IN ADVENT.

The Collect.

O Lord Jesus Christ, Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the

hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, Who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

The Gospel. St. Matthew 11: 2-10.

(John the Baptist sends his disciples to Christ)

Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art thou He that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, who-soever shall not be offended in Me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is He, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

THE FOURTH SUNDAY IN ADVENT.

The Collect.

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be honour and glory, world without end. Amen.

The Gospel. St. John 1: 19-28.

(The testimony of John the Baptist)

This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that

we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth One among you, Whom ye know not; He it is, Who coming after me is preferred before me, Whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

CHRISTMAS DAY.

THE NATIVITY OF OUR LORD, OR THE BIRTHDAY OF
CHRIST, COMMONLY CALLED CHRISTMAS DAY.

(December 25.)

The Collect.

Almighty God, Who hast given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

This Collect is to be said daily throughout the Octave.

The Gospel. St. Luke 2: 1-14
(The birth of Jesus Christ)

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

THE FIRST SUNDAY AFTER CHRISTMAS DAY.

The Collect.

O God, Who makest us glad with the yearly remembrance of the birth of Thine only Son Jesus Christ; grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The Gospel. St. Matthew 1: 20-25.

(The Angel appears to Joseph)

Behold, the angel of the Lord appeared unto Joseph in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS.

THE SECOND SUNDAY AFTER CHRISTMAS DAY.

The Collect.

Almighty God, Who has poured upon us the new light of Thine incarnate Word; grant that the same light enkindled in our hearts may shine forth in our lives; through Jesus Christ our Lord. Amen.

The Gospel. St. Matthew 2:19-23.
(The return from Egypt)

When Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

EPIPHANY SEASON.

THE EPIPHANY, OR THE MANIFESTATION OF
CHRIST TO THE GENTILES.

(January 6.)

The Collect.

O God, Who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through the same Thy Son Jesus Christ our Lord. Amen.

This Collect is to be said daily throughout the Octave.

The Gospel. St. Matthew 2:1-12.
(The wise men directed to Christ by a star)

When Jesus was born in Bethlehem of Judaea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east and

are come to worship Him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

THE FIRST SUNDAY AFTER THE EPIPHANY.

The Collect.

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 2:41-52.

(Jesus in the Temple when 12 years old)

Now Jesus' parents went to Jerusalem every year at the feast of the passover. And when He was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it. But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors,

both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers. And when they saw Him, they were amazed; and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? wist ye not that I must be about my Father's business? And they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

THE SECOND SUNDAY AFTER THE EPIPHANY.

The Collect.

Almighty and everlasting God, Who dost govern all things in heaven and earth; mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ our Lord. Amen.

The Gospel. St. Mark 1:1-11.
(Jesus is baptized)

The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, He saw the heavens opened, and the Spirit, like a dove, descending upon Him: and there came a voice from heaven, saying, Thou art my beloved Son, in Whom I am well pleased.

THE THIRD SUNDAY AFTER THE EPIPHANY.

The Collect.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

The Gospel. St. John 2:1-11.

(Jesus turns water into wine - first miracle)

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and His disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

The Collect.

O God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.

The Gospel. St. Matthew 8:1-13.
(Jesus heals the leper and the centurion's servant)

When Jesus was come down from the mountain, great multitudes followed Him.. And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

The Collect.

O Lord, we beseech Thee to keep Thy Church and household continually in Thy true religion; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through Jesus Christ our Lord. Amen.

The Gospel. St. Matthew 13:24-30.
(The Parable of the Tares)

Another parable put Jesus forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

The Collect.

O God, Whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure; that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth ever, one God, world without end. Amen.

The Gospel. St. Matthew 24:23-31.
(The signs of Jesus coming in Judgement)

Jesus said, Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven

with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

PRE-LENTEN SEASON.

THE SUNDAY CALLED SEPTUAGESIMA, OR THE THIRD SUNDAY BEFORE LENT.

The Collect.

O Lord, we beseech Thee favourably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

The Gospel. St. Matthew 20:1-16.
(The Labourers in the Vineyard)

Jesus said, The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that

thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

THE SUNDAY CALLED SEXAGESIMA, OR THE
SECOND SUNDAY BEFORE LENT.

The Collect.

O Lord God, Who seest that we put not our trust in any thing that we do; mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 8:4-15.
(The Parable of the Sower)

When much people were gathered together, and were come to Jesus out of every city, He spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when He had said these things, He cried, He that hath ears to hear, let him hear. And His disciples asked Him, saying, What might this parable be? And He said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

THE SUNDAY CALLED QUINQUAGESIMA, OR THE
SUNDAY NEXT BEFORE LENT.

The Collect.

O Lord, Who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which who-soever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

The Gospel. St. Luke 18:31-43.

(Jesus foretells His death and heals a blind man)

Then Jesus took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him, and put Him to death: and the third day He shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

And it came to pass, that as He was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, Thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw it, gave praise unto God.

LENTEN SEASON.

THE FIRST DAY OF LENT, COMMONLY CALLED ASH WEDNESDAY.

The Collect.

Almighty and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

This Collect is to be said every day in Lent, after the Collect appointed for the day, until Palm Sunday.

The Gospel. St. Matthew 6:16-21. (Rules for Fasting)

Jesus said, When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

THE FIRST SUNDAY IN LENT.

The Collect.

O Lord, Who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honour and glory, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Gospel. St. Matthew 4:1-11.
(Jesus' Fasting and Temptation)

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward an hungred. And when the tempter came to Him, he said, If thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If thou be the Son of God, cast Thyself down: for it is written, He shall give his angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord Thy God, and Him only shalt thou serve. Then the devil leaveth Him, and, behold, angels came and ministered unto Him.

THE SECOND SUNDAY IN LENT.

The Collect.

Almighty God, Who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

The Gospel. St. Matthew 15:21-28.
(Jesus heals the daughter of the woman of Canaan)

Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, Thou son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped Him, saying, Lord,

help me. But He answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

THE THIRD SUNDAY IN LENT.

The Collect.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 11:14-26.
(Jesus casting out a dumb devil,
rebukes the blasphemous Pharisees)

Jesus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting Him, sought of Him a sign from heaven. But He, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with Me is against Me: and he that gathereth not with Me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

THE FOURTH SUNDAY IN LENT.

The Collect.

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

The Gospel. St. John 6:1-13.
(Jesus feeds the five thousand)

Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And Jesus went up into a mountain, and there He sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? And this He said to prove him: for He himself knew what He would do. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

PASSIONTIDE.

THE FIFTH SUNDAY IN LENT, COMMONLY CALLED
PASSION SUNDAY.

The Collect.

We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

The Gospel. St. John 8:46-59.

(Jesus reveals His authority and dignity)

Jesus said, Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour My Father, and ye do dishonour Me. And I seek not Mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep My saying, he shall never see death. Then said the Jews unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep My saying, he shall never taste of death. Art Thou greater than our father Abraham, which is dead? and the prophets are dead: Whom makest Thou Thyself? Jesus answered, If I honour Myself, My honour is nothing: it is My Father that honoureth Me; of whom ye say, that He is your God: yet ye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you; but I know Him, and keep His saying. Your father Abraham rejoiced to see My day: and he say it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the temple.

THE SUNDAY NEXT BEFORE EASTER, COMMONLY CALLED
PALM SUNDAY.

The Collect.

Almighty and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; mercifully grant, that we may both follow the example of His patience, and also be made partakers of His Resurrection; through the same Jesus Christ our Lord. Amen.

This Collect is to be said every day, after the Collect appointed for the day, until Good Friday.

The Gospel. St. Mark 11:1-11.
(Christ's Entry into Jerusalem)

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, Jesus sendeth forth two of His disciples, and saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded; and they let them go. And they brought the colt to Jesus, and cast their garments on him; and He sat upon him. And many spread their garments in the way; and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. And Jesus entered into Jerusalem, and into the temple: and when He had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the twelve.

HOLY MONDAY - MONDAY BEFORE EASTER.

The Collect.

Almighty God, Whose most dear Son went not up to joy but first He suffered pain, and entered not into glory before He was crucified; mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same Thy Son Jesus Christ our Lord. Amen.

The Gospel. St. Mark 11:27-33, 12:1-12.

(Jesus recounts the witness of John and tells the Parable of the wicked husbandmen)

And they come again to Jerusalem: and as Jesus was walking in the temple, there come to Him the chief priests, and the scribes, and the elders, and say unto Him, By what authority doest Thou these things? and who gave Thee this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, and answer Me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? Answer Me. And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

And He began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? He will come and

destroy the husbandmen, and will give the vineyard unto others. And have ye not read this scripture: The stone which the builders rejected is become the head of the corner; this was the Lord's doing, and it is marvellous in our eyes? And they sought to lay hold on Him, but feared the people; for they knew that He had spoken the parable against them; and they left Him, and went their way.

HOLY TUESDAY - TUESDAY BEFORE EASTER.

The Collect.

O Lord God, Whose blessed Son, our Saviour, gave His back to the smiters and hid not His face from shame; grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same Thy Son Jesus Christ our Lord. Amen.

The Gospel. St. Mark 12:13-17, 28-34.

(Jesus talks with the Pharisees and the Sadducees)

And they send unto Jesus certain of the Pharisees and of the Herodians, to catch Him in His words. And when they were come, they say unto Him, Master, we know that Thou art true, and carest for no man; for Thou regardest not the person of men, but teachest the way of God in truth; Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give? But He, knowing their hypocrisy, said unto them, Why tempt ye Me? Bring Me a penny, that I may see it. And they brought it. And He saith unto them, Whose is this image and superscription? And they said unto Him, Caesar's. And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at Him.

And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto Him, Well, Master, Thou

hast said the truth: for there is one God; and there is none other but He; and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him any question.

HOLY WEDNESDAY - WEDNESDAY BEFORE EASTER.

The Collect.

Assist us mercifully with Thy help, O Lord God of our salvation; that we may enter with joy upon the meditation of those mighty acts, whereby Thou hast given unto us life and immortality; through Jesus Christ our Lord. Amen.

The Gospel. St. Mark 12:35-44, 13:1-11.
(Christ commends the poor widow and foretells the destruction of the temple.)

And Jesus answered and said, while He taught in the temple, How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son? And the common people heard Him gladly. And He said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts; which devour widows' houses, and for a pretence make long prayers; these shall receive greater damnation. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

And as He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down. And

as He sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked Him privately, Tell us, when shall these things be? And what shall be the sign when all these things shall be fulfilled? And Jesus answering them began to say, Take heed lest any man deceive you: for many shall come in My Name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled; for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for My sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost.

THURSDAY BEFORE EASTER, COMMONLY CALLED
MAUNDY THURSDAY.

The Collect.

Almighty Father, Whose dear Son, on the night before He suffered, did institute the Sacrament of His Body and Blood; mercifully grant that we may thankfully receive the same in remembrance of Him, Who in these holy mysteries giveth us a pledge of life eternal; the same Thy Son Jesus Christ our Lord, Who now liveth and reigneth with Thee and the Holy Spirit ever, one God, world without end. Amen.

The Gospel. St. Mark 14:1-64.

(Christ institutes the Last Supper - the Lord's Supper)

After two days was the feast of the passover, and of unleavened bread; and the chief priests and the scribes sought how they might take Jesus by craft and put Him to death. But they said, Not on the feast day, lest there be an uproar of the people. And being in Bethany in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on His head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and

have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on Me. For ye have the poor with you always, and whensoever ye will ye may do them good; but Me ye have not always. She hath done what she could; she is come aforehand to anoint My body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray Him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray Him.

And the first day of unleavened bread, when they killed the passover, Jesus' disciples said unto Him, Where wilt Thou that we go and prepare that Thou mayest eat the passover? And He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with My disciples? And he will shew you a large upper room furnished and prepared; there make ready for us. And His disciples went forth, and came into the city, and found as He had said unto them; and they made ready the passover. And in the evening He cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with Me shall betray Me. And they began to be sorrowful, and to say unto Him one by one, Is it I? And another, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with Me in the dish. The Son of man indeed goeth, as it is written of Him; but woe to that man by whom the Son of man is betrayed! Good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is My body. And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it. And He said unto them, This is My blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives.

And Jesus saith unto them, All ye shall be offended because of Me this night; for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter

said unto Him, although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny Me thrice. But he spake the more vehemently, If I should die with Thee, I will not deny Thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane; and He saith to His disciples, Sit ye here, while I shall pray. And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him. And He said, Abba, Father, all things are possible unto Thee; take away this cup from Me; nevertheless not what I will, but what Thou wilt. And He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest Thou? Couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again He went away, and prayed, and spake the same words. And when He returned, He found them asleep again (for their eyes were heavy) neither wist they what to answer Him. And He cometh the third time, and saith unto them, Sleep on now, and take your rest; it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth Me is at hand.

And immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that same is He; take Him, and lead Him away safely. And as soon as he was come, he goeth straightway to Him, and saith, Master, Master; and kissed Him. And they laid their hands on Him, and took Him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take Me? I was daily with you in the temple teaching, and ye took Me not; but the scriptures must be fulfilled. And they all forsook Him, and fled. And there followed Him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him; and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest; and with Him were assembled all the chief priests and the elders and the scribes. And Peter followed Him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at

the fire. And the chief priests and all the council sought for witness against Jesus to put Him to death; and found none. For many bare false witness against Him, but their witness agreed not together. And there arose certain, and bare false witness against Him, saying, We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest Thou nothing? What is it which these witness against Thee? But He held His peace, and answered nothing. Again the high priest asked Him, and said unto Him, Art Thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy; What think ye? And they all condemned Him to be guilty of death.

GOOD FRIDAY.

The Collects.

Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; Who now liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

Almighty and everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified; receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. Amen.

O Merciful God, Who hast made all men, and hatest nothing that Thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; have mercy upon all who know Thee not as Thou art revealed in the Gospel of Thy Son. Take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

The Gospel. St. Mark 15:1-41.
 (The trial of Jesus and His Crucifixion)

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate. And Pilate asked Him, Art Thou the King of the Jews? And He answering said unto him, Thou sayest it. And the chief priests accused Him of many things; but He answered nothing. And Pilate asked Him again, saying, Answerest Thou nothing? Behold how many things they witness against Thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered Him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto Him whom ye call the King of the Jews? And they cried out again, Crucify Him. Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, Crucify Him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified.

And the soldiers led Him away into the hall, called Praetorium, and they called together the whole band. And they clothed Him with purple, and platted a crown of thorns, and put it about His head. And began to salute Him, Hail, King of the Jews! And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees worshipped Him. And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross. And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave Him to drink wine mingled with myrrh; but He received it not. And when they had crucified Him, they parted His garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified Him. And the superscription of His accusation was written over, THE KING OF THE JEWS. And with Him they crucify two thieves;

the one on His right hand, and the other on His left. And the scripture was fulfilled, which saith, And He was numbered with the transgressors. And they that passed by railed on Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in three days, Save Thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; Himself He cannot save. Let Christ the King of Israel descend now from the cross; that we may see and believe. And they that were crucified with Him reviled Him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? Which is, being interpreted, My God, My God, why hast Thou forsaken me? And some of them that stood by, when they heard it, said, Behold, He calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost, he said, Truly this man was the Son of God. There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (Who also, when He was in Galilee, followed Him, and ministered unto Him;) and many other women which came up with Him unto Jerusalem.

EASTER EVEN.

The Collect.

Grant, O Lord, that as we are baptized into the death of Thy blessed Son, our Saviour Jesus Christ, so by continually mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, Who died, and was buried, and rose again for us, the same Thy Son Jesus Christ our Lord. Amen.

The Gospel. St. Mark 15:42-47.
(Christ's Burial)

And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if He were already dead; and calling unto him the centurion, he asked him whether He had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Josès beheld where He was laid.

EASTER DAY.

If Morning Prayer is used on Easter Day, instead of a Canticle or Psalm the following may be said, or sung. It may also be used in Holy Communion in place of a Hymn or Anthem.

Christ our Passover is sacrificed for us:* therefore let us keep the feast,

Not with old leaven, neither with the leaven of malice and wickedness;* but with the unleavened bread of sincerity and truth.

Christ being raised from the dead dieth no more; death hath no more dominion over Him.

For in that He died, He died unto sin once;* but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin,* but alive unto God through Jesus Christ our Lord.

Christ is risen from the dead,* and become the first-fruits of them that slept.

For since by man came death,* by man came also the resurrection of the dead.

For as in Adam all die,* even so in Christ shall all be made alive.

Glory be to the Father, and to the Son,* and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be,* world without end. Amen.

The Collect.

Almighty God, Who through Thine only-begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech Thee that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through the same Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

The Gospel. St. Mark 16:1-8.
(An Angel declares the Resurrection)

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted; Ye seek Jesus of Nazareth, which was crucified; He is risen; He is not here; behold the place where they laid Him. But go your way, tell His disciples and Peter that He goeth before you into Galilee; there shall ye see Him, as He said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed; neither said they any thing to any man; for they were afraid.

THE FIRST SUNDAY AFTER EASTER.

The Collect.

Almighty Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification; grant us so to put away the leaven of malice and wickedness, that we may always serve Thee in pureness of living and truth; through the merits of the same Thy Son Jesus Christ our Lord. Amen.

The Gospel. St. John 20:11-18.
 (Christ appears to Mary.)

Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing Him to be the gardner, saith unto Him, Sir if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni: which is to say, Master. Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her.

THE SECOND SUNDAY AFTER EASTER.

The Collect.

Almighty God, Who hast given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Thy Son Jesus Christ our Lord. Amen.

The Gospel. St. Luke 24:13-35.
 (Christ appears to two of His Disciples)

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know Him. And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And

the one of them, whose name was Cleopas, answering said unto Him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel; and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but Him they saw not.

Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself. And they drew nigh unto the village, whither they went; and He made as though He would have gone further. But they constrained Him, saying, Abide with us, for it is toward evening, and the day is far spent. And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread.

THE THIRD SUNDAY AFTER EASTER.

The Collect.

Almighty God, Who showest to them that are in error the light of Thy truth, to the intent that they may return into the way of righteousness; grant unto all those who are admitted into the fellowship of Christ's Religion,

that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

The Gospel. St. John 20: 19-23.
(Christ appears to the assembled Disciples)

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you; as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

THE FOURTH SUNDAY AFTER EASTER.

The Collect.

O Almighty God, Who alone canst order the unruly wills and affections of sinful men; grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

The Gospel. St. John 21: 1-13.
(Christ appears to the Disciples at the sea of Tiberias)

After these things Jesus shewed Himself again to the disciples at the sea of Tiberias; and on this wise shewed He Himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of

fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

THE FIFTH SUNDAY AFTER EASTER,
COMMONLY CALLED ROGATION SUNDAY.

The Collect.

O Lord, from Whom all good things do come; grant to us Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

The Gospel. St. John 16: 23-33.

(Prayers made in Jesus' Name are acceptable to the Father)

Jesus said to His disciples, Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you. Hitherto have ye asked nothing in My Name; ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs but I shall shew you plainly of the Father. At that day ye shall ask in My Name; and I say not unto you, that I will pray the Father for you; for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.

His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee; by this we believe that Thou camest forth from God.

Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me. These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.

THE ASCENSION DAY, or HOLY THURSDAY.

The Collect.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The Gospel. St. Luke 24:49-53.
(Jesus ascends into Heaven)

Jesus said, Behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God.

THE SUNDAY AFTER ASCENSION DAY.

The Collect.

O God, the King of glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; we beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who

liveth and reigneth with Thee and the same Holy Ghost, one God, world without end. Amen.

The Gospel. St. John 16: 5-15.
(The promise of the Holy Spirit)

Jesus said unto His disciples, Now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you.

WHITSUNDAY, or PENTECOST.

THE BIRTHDAY OF THE CHURCH.

The Collect.

O God, Who as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

The Gospel. St. Luke 11: 5-13.
(The Holy Spirit)

Jesus said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me; and I have nothing to set before him? and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot

rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

TRINITY SEASON.

TRINITY SUNDAY.

The Collect.

Almighty and everlasting God, Who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech Thee that Thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, Who livest and reignest, one God, world without end. Amen.

The Gospel. St. John 1:1-5, 14-18.
(The Divinity and Humanity of Christ)

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of Him, and cried, saying, This was He of Whom I spake, He that cometh after me is preferred before me: for He was before me, And of His fullness have we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, Which is in the bosom of the Father, He hath declared Him.

THE FIRST SUNDAY AFTER TRINITY.

During the Trinity Season we hear, by means of the Gospels, part of the story of the life and ministry of Jesus Christ. The following Gospels for twenty-four of the Sundays in Trinity are taken from the Gospel according to St. Luke. In the main, incidents are presented that are not used in other services for the Church Year.

The Collect.

O God, the strength of all those who put their trust in Thee; mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee, both in will and deed; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 4:30-44.
(Jesus heals the Demoniac and others)

But Jesus passing through the midst of them went His way. And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at His doctrine; for His word was with power. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? I know Thee Who Thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power He commandeth the unclean spirits, and they come out. And the fame of Jesus went out into every place of the country round about.

And Jesus arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought Him for her. And He stood over her, and rebuked the fever; and it left her; and immediately she arose and ministered unto them. Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And He rebuking them suffered them not to speak: for they knew that He was Christ. And when it was day, He departed and went into a desert place: and the people sought Him, and came unto Him, and stayed Him, that He should not depart from them. And He said unto them, I

must preach the kingdom of God to other cities also: for therefore am I sent. And He preached in the synagogues of Galilee.

THE SECOND SUNDAY AFTER TRINITY.

The Collect.

O Lord, Who never failest to help and govern those whom Thou dost bring up in Thy stedfast fear and love; keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 5: 1-11.

(The Miraculous Draught of the Fishes)

And it came to pass that as the people pressed upon Jesus to hear the word of God, He stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down and taught the people out of the ship.

Now when He had left speaking, He said unto Simon, Launch out into the deep and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night and have taken nothing: nevertheless at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships so that they began to sink. When Simon Peter saw it he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon Peter, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed Jesus.

THE THIRD SUNDAY AFTER TRINITY.

The Collect.

O Lord, we beseech Thee mercifully to hear us; and grant that we, to whom Thou hast given an hearty desire to pray, may, by Thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 5:27-39.
(Jesus eats with Levi, the Publican)

And after these things Jesus went forth and saw a publican, named Levi, sitting at the receipt of custom; and He said unto him, Follow Me. And he left all, rose up, and followed Him. And Levi made Him a great feast in his own house; and there was a great company of publicans and of others that sat down with them. But their scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance.

And they said unto Him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the pharisees, but Thine eat and drink? And He said unto them, Can ye make the children of the bridechamber fast while the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

And He spake also a parable unto them: No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved. No man also having drunk old wine straightway desireth new, for he saith, The old is better.

THE FOURTH SUNDAY AFTER TRINITY.

The Collect.

O God, the protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy, that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for the sake of Jesus Christ our Lord. Amen.

The Gospel. St. Luke 6:1-12.
(Observance of the Sabbath)

And it came to pass on the second sabbath after the first, that Jesus went through the corn fields, and His disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him? How he went into the house of God and did take and eat the shewbread and gave also to them that were with him; which it is not lawful to eat but for the priests alone? And He said unto them, That the Son of man is Lord also of the sabbath.

And it came to pass also on another sabbath, that He entered into the synagogue and taught, and there was a man whose right hand was withered. And the scribes and Pharisees watched Him, whether He would heal on the sabbath day, that they might find an accusation against Him. But He knew their thoughts and said to the man which had the withered hand, Rise up and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, He said unto the man, Stretch forth thy hand. And he did so, and his hand was restored whole as the other. And they were filled with madness: and communed one with another what they might do to Jesus. And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God.

THE FIFTH SUNDAY AFTER TRINITY.

The Collect.

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 6:13-19.
(Choosing of the twelve apostles)

And when it was day, Jesus called unto Him His disciples, and of them He chose twelve, whom also He named apostles: Simon, (whom He also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.

And He came down with them and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch Him, for there went virtue out of Him, and healed them all.

THE SIXTH SUNDAY AFTER TRINITY.

The Collect.

O God, Who hast prepared for those who love Thee such good things as pass man's understanding, pour into our hearts such love towards Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 7:11-17.
(Raising of the widow's son in Nain)

And it came to pass the day after, that Jesus went into a city called Nain, and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow, and much people of the city was with her. And when the Lord

saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier, and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people. And this rumour of Him went forth throughout all Judaea, and throughout all the region round about.

THE SEVENTH SUNDAY AFTER TRINITY.

The Collect.

Lord of all power and might, Who art the author and giver of all good things; graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 8:22-25.

(Christ stills the Tempest)

Now it came to pass on a certain day that Jesus went into a ship with His disciples, and He said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they sailed He fell asleep; and there came down a storm of wind on the lake, and they were filled with water and were in jeopardy. And they came to Him, and awoke Him, saying, Master, Master, we perish. Then He arose, and rebuked the wind and the raging of the water; and they ceased and there was a calm. And He said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this! for He commandeth even the winds and water, and they obey Him.

THE EIGHTH SUNDAY AFTER TRINITY.

The Collect.

O God, Whose never-failing providence ordereth all things both in heaven and earth; we humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 9:1-11.
(Christ sends out His Disciples)

Then Jesus called His twelve disciples together and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick. And He said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns preaching the gospel and healing every where.

Now Herod the tetrarch heard of all that was done by Jesus, and he was perplexed, because that it was said of some that John was risen from the dead; and of some, that Elias had appeared; and of others, that one of the old prophets was risen again. And Herod said, John have I beheaded, but who is this, of Whom I hear such things? And he desired to see Him.

And the apostles, when they were returned, told Jesus all that they had done. And He took them, and went aside privately into a desert place belonging to the city called Bethsaida. And the people, when they knew it, followed Him, and He received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

THE NINTH SUNDAY AFTER TRINITY.

The Collect.

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 9:37-45.
(Jesus heals a Child)

And it came to pass that on the next day, when they were come down from the hill, much people met Jesus. And behold, a man of the company cried out, saying, Master, I beseech Thee, look upon my son, for he is mine only child. And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him

hardly departeth from him. And I besought Thy disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet a coming the devil threw him down, and tare him. And Jesus rebuked the unclean spirit and healed the child, and delivered him again to his father. And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, He said unto His disciples, Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not; and they feared to ask Him of that saying.

THE TENTH SUNDAY AFTER TRINITY.

The Collect.

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ our Lord. Amen.

The Gospel. st. Luke 9:51-62.

(Many would follow Jesus, but under conditions)

And it came to pass when the time was come that Jesus should be received up, He stedfastly set His face to go to Jerusalem, and sent messengers before His face; and they went, and entered into a village of the Samaritans to make ready for Him. And they did not receive Him because His face was as though He would go to Jerusalem. And when His disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did? But He turned and rebuked them and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

And it came to pass that as they went in the way, a certain man said unto Him, Lord, I will follow Thee whithersoever Thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head. And He said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow Thee; but let me

first go bid them farewell which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

THE ELEVENTH SUNDAY AFTER TRINITY.

The Collect.

O God, Who declarest Thy almighty power chiefly in showing mercy and pity; mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 10:38-42.
(Jesus visits Mary and Martha)

Now it came to pass, as they went, that Jesus entered into a certain village, and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was combered about much serving, and came to Him and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

THE TWELFTH SUNDAY AFTER TRINITY.

The Collect.

Almighty and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

The Gospel. St. Luke 11:37-44.
(Jesus reproves the pharisees)

And as Jesus spake, a certain pharisee besought Him to dine with him, and He went in and sat down to meat. And when the pharisee saw it he marvelled that Jesus had not first washed before dinner. And the Lord said unto

him, Now do ye pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not He that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone. Woe unto you, pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

THE THIRTEENTH SUNDAY AFTER TRINITY.

The Collect.

Almighty and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

The Gospel. St. Luke 12:1-12.

(Christ preaches to His Disciples - avoid hypocrisy)

In the mean time, where there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, Jesus began to say unto His disciples first of all, Beware ye of the leaven of the pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed; neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house tops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God; But he that denieth Me before men shall be denied before the angels of God. And whosoever shall speak a word

against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto the magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say.

THE FOURTEENTH SUNDAY AFTER TRINITY.

The Collect.

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 12:13-21.
(Christ preaches against Covetousness)

And one of the company said unto Jesus, Master, speak to my brother, that he divide the inheritance with me. And He said unto him, Man, who made Me a judge or a divider over you? And He said unto them, Take heed, and beware of covetousness, for a man's life consists not in the abundance of the things which he possesseth. And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

THE FIFTEENTH SUNDAY AFTER TRINITY.

The Collect.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 13:18-30.
(Various Parables - The Mustard Seed, The Leaven, etc.)

Then said Jesus, Unto what is the kingdom of God like? And whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. And again He said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

And Jesus went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto Him, Lord, are there few that shall be saved? And He said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.

THE SIXTEENTH SUNDAY AFTER TRINITY.

The Collect.

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 14:1-14.
(Jesus heals one and preaches on Humility)

And it came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched Him. And behold there was a certain man before Him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal

on the sabbath day? And they held their peace. And He took him and healed him, and let him go. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer Him again to these things.

And He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher. Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. Then said Jesus also to him that bade Him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind. And thou shalt be blessed; for they cannot recompence thee; for thou shalt be recompenced at the resurrection of the just.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

The Collect.

Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 14: 15-24.
(The Parable of the Great Supper)

And when one of them that sat at meat with Jesus heard these things, he said unto Him, Blessed is he that shall eat bread in the kingdom of God. Then said Jesus unto him, A certain man made a great supper, and bade many: and sent his servants at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have

bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and the hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

The Collect.

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow Thee, the only God; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 16: 1-13.
(The Parable of the Unjust Steward)

And Jesus said also unto His disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of Thy stewardship, for thou mayest be no longer steward.

Then the steward said within himself, What shall I do? For my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light.

Jesus said, And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail,

they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

THE NINETEENTH SUNDAY AFTER TRINITY.

The Collect.

O God, forasmuch as without Thee we are not able to please Thee; mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 17:1-10.

(Jesus talks to His Disciples about taking Offence
and about Forgiving)

Then said Jesus unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this scyamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

THE TWENTIETH SUNDAY AFTER TRINITY.

The Collect.

O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which Thou commandest; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 17:11-19.
(Jesus heals Ten Lepers)

And it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as He entered into a certain village there met Him ten men that were lepers, which stood afar off, And they lifted up their voices and said, Jesus, Master, have mercy on us. And when He saw them He said unto them, Go shew yourselves unto the priests. And it came to pass that as they went they were cleansed. And one of them, when he saw that he was healed, turned back and with a loud voice glorified God, and fell down on his face at Jesus' feet giving Him thanks, and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way, thy faith hath made thee whole.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

The Collect.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 18:9-17.
(The Parable of the Pharisee and the Publican)

And Jesus spake this parable unto certain which trusted in themselves that they were righteous and despised others: Two men went up into the temple to pray, the one a Pharisee and the other a Publican. The Pharisee stood and prayed thus with himself, God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this

publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. And they brought unto Him also infants that He would touch them. But when His disciples saw it they rebuked them. But Jesus called them unto Him and said, Suffer little children to come unto me and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

The Collect.

Lord, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 18:18-30. (How to inherit Eternal Life)

And a certain ruler asked Jesus, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? None is good, save One, that is, God. Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, He said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me. And when he heard this he was very sorrowful, for he was very rich. And when Jesus saw that he was very sorrowful, He said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

And they that heard it said, Who then can be saved? And Jesus said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed Thee. And He said unto them, Verily I

say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

The Collect.

O God, our refuge and strength, Who are the author of all godliness; be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 19:1-10.

(Jesus is the guest of Zacchaeus, the Publican)

And Jesus entered and passed through Jericho. And behold there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus Who He was; and could not for the press, because he was little of stature. And he ran before and climbed up into a sycomore tree to see Him, for He was to pass that way. And when Jesus came to the place, He looked up and saw him, and said unto him, Zacchaeus, make haste and come down, for today I must abide at thy house. And he made haste and came down, and received Him joyfully. And when they saw it they all murmured, saying, That He was gone to be guest with a man that is a sinner. And Zacchaeus stood and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forso-much as he also is a son of Abraham. For the Son of man is come to seek and save that which is lost.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

The Collect.

O Lord, we beseech Thee, absolve Thy people from their offences; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for the sake of Jesus Christ, our blessed Lord and Saviour. Amen.

The Gospel. St. Luke 19:41-48.
(Jesus drives the Buyers and Sellers
out of the Temple in Jerusalem)

And when Jesus was come near He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And He went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves.

And Jesus taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy Him, and could not find what they might do; for all the people were very attentive to hear Him.

If in any year there be twenty-six Sundays after Trinity, the service for the Sixth Sunday after the Epiphany shall be used on the Twenty-fifth Sunday. If there be twenty-seven, the service for the Sixth Sunday after the Epiphany shall be used on the Twenty-sixth, and the service for the Fifth Sunday after the Epiphany on the Twenty-fifth. If there be fewer than twenty-five Sundays, the overplus shall be omitted.

THE SUNDAY NEXT BEFORE ADVENT.

"STIR-UP SUNDAY."

The Collect.

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruits of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

The Gospel. St. John 6: 5-14.
(That Prophet that should come)

When Jesus then lifted up His eyes and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? And this He said to prove

him, for He Himself knew what He would do. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley loaves, and two small fishes, but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, Jesus said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

HOLY DAYS.

SAINT ANDREW THE APOSTLE.

(November 30.)

The Collect.

Almighty God, Who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay; grant unto us all, that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments; through the same Jesus Christ our Lord. Amen.

The Gospel. St. Matthew 4:18-22.

(The calling of Andrew)

Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed Him. And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him.

SAINT THOMAS THE APOSTLE.

(December 21.)

The Collect.

Almighty and everliving God, Who, for the greater confirmation of the faith, didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection; grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to Whom, with Thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

The Gospel. St. John 20:24-31.

(Doubting Thomas sees the Risen Lord and believes)

Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again Jesus' disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name.

SAINT STEPHEN, DEACON AND MARTYR.

(December 26.)

The Collect.

Grant, O Lord, that, in all our sufferings here upon earth for the testimony of Thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy

first Martyr Saint Stephen, who prayed for his murderers to Thee, O blessed Jesus, Who standest at the right hand of God to succour all those who suffer for Thee, our only Mediator and Advocate. Amen.

The Gospel. St. Matthew 23:34-39.
(Jesus' lament over the fate of His followers
and over Jerusalem)

Jesus said, Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.

SAINT JOHN, APOSTLE AND EVANGELIST.

(December 27.)

The Collect.

Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it, being illumined by the doctrine of Thy blessed Apostle and Evangelist Saint John, may so walk in the light of Thy truth, that it may at length attain to life everlasting; through Jesus Christ our Lord. Amen.

The Gospel. St. John 21:19-25.
(Jesus talks with Peter about John)

Jesus saith unto Peter, Follow Me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on His breast at supper, and said, Lord, which is he that betrayeth Thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said

not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

THE HOLY INNOCENTS.

(December 28.)

The Collect.

O Almighty God, Who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee by their deaths; mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name; through Jesus Christ our Lord. Amen.

The Gospel. St. Matthew 2:13-18.

(Joseph warned about the destruction of little children)

The angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

THE CIRCUMCISION OF CHRIST.

(January 1.)

The Collect.

Almighty God, Who madest Thy blessed Son to be circumcised, and obedient to the law for man; grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same Thy Son Jesus Christ our Lord. Amen.

The Gospel. St. Luke 2:15-21.

(The Baby Jesus is named)

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the Babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, His Name was called JESUS, which was so named of the angel before He was conceived in the womb.

THE CONVERSION OF SAINT PAUL.

(January 25.)

The Collect.

O God, Who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

The Gospel. St. Matthew 19:27-30.
(The Promise of Reward.)

Peter answered and said unto Jesus, Behold, we have forsaken all, and followed Thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.

THE PRESENTATION OF CHRIST IN THE TEMPLE,

COMMONLY CALLED

THE PURIFICATION OF SAINT MARY THE VIRGIN.

(February 2.)

The Collect.

Almighty and everliving God, we humbly beseech Thy Majesty, that, as Thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son Jesus Christ our Lord. Amen.

The Gospel. St. Luke 2:22-35, 39-40.
(The ritual of purification and Simeon's song
- the Nunc dimittis)

And when the days of her purification according to the law of Moses were accomplished, they brought Jesus to Jerusalem, to present Him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for Him after the custom

of the law, then took he Him up in his arms, and blessed God, and said,

Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel.

And Joseph and Mary marvelled at those things which were spoken of Jesus. And Simeon blessed them, and said unto Mary, Behold, this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.

SAINT MATTHIAS THE APOSTLE.

(February 24.)

The Collect.

O Almighty God, Who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve Apostles; grant that Thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. Amen.

The Gospel. St. Matthew 11:25-30.
(Jesus calls all men unto Him)

At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight. All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

(March 25.)

The Collect.

We beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son Jesus Christ by the message of an angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection; through the same Jesus Christ our Lord. Amen.

The Gospel. St. Luke 1:26-33, 38.

(The Angel Gabriel tells Mary of the coming of her Son Jesus)

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his Name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

SAINT MARK THE EVANGELIST.

(April 25.)

The Collect.

O Almighty God, Who hast instructed Thy holy Church with the heavenly doctrine of Thy Evangelist Saint Mark; give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy Gospel; through Jesus Christ our Lord. Amen.

The Gospel. St. John 15:1-11.

(The mutual love between Christ and His members)

Jesus said, I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.

SAINT PHILIP AND SAINT JAMES, APOSTLES.

(May 1.)

The Collect.

O Almighty God, Whom truly to know is everlasting life; grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of Thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord.
Amen.

The Gospel. St. John 14:1-14.

(Jesus - the Way, the Truth, and the Life)

And Jesus said unto His disciples, Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest;

and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My Name, I will do it.

SAINT BARNABAS THE APOSTLE.

(June 11.)

The Collect.

O Lord God Almighty, Who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honour and glory; through Jesus Christ our Lord. Amen.

The Gospel. St. John 15:12-16.
(Jesus - the friend of all)

Jesus said, This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My Name, He may give it you.

SAINT JOHN BAPTIST.

(June 24.)

The Collect.

Almighty God, by Whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy Son our Saviour by preaching repentance; make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through the same Thy Son Jesus Christ our Lord. Amen.

The Gospel. St. Luke 1:57-80.

(Naming of John and the song uttered by his father Zacharias - the Benedictus)

Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without

fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

SAINT PETER THE APOSTLE.

(June 29.)

The Collect.

O Almighty God, Who by Thy Son Jesus Christ didst give to Thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed Thy flock; make, we beseech thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through the same Thy Son Jesus Christ our Lord. Amen.

The Gospel. St. Matthew 16:13-19.
(Peter declares Jesus to be the Christ,
the Son of the Living God)

When Jesus came into the coasts of Caesarea Phillippi, He asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

INDEPENDENCE DAY.

(July 4.)

The Collect.

O Eternal God, through Whose mighty power our fathers won their liberties of old; grant, we beseech Thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord. Amen.

The Gospel. St. Matthew 5:43-48.
(Love even your enemies)

Jesus said, Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

SAINT JAMES THE APOSTLE.

(July 25.)

The Collect.

Grant, O merciful God, that, as Thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through the same Jesus Christ our Lord. Amen.

The Gospel. St. Matthew 20:20-28.
(Jesus urges His Disciples to be lowly)

Then came to Jesus the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him. And He said unto her, What wilt thou? She

saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

THE TRANSFIGURATION OF CHRIST.

(August 6.)

The Collect.

O God, Who on the mount didst reveal to chosen witnesses Thine only-begotten Son wonderfully transfigured, in raiment white and glistering; mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, Who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

The Gospel. St. Luke 9:28-36.

(The Supernatural Change in Christ's personal appearance)

And it came to pass about an eight days after these sayings, Jesus took Peter and John and James, and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistering. And, behold, there talked with Him two men, which were Moses and Elias; who appeared in glory, and spake of His decease which He should accomplish at Jerusalem. But Peter and they that were with Him were heavy with sleep: and when they were awake, they saw His glory, and the two men that stood with Him. And it came to pass, as they departed from Him, Peter said unto Jesus, Master, it is good

for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is My beloved Son; hear Him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

SAINT BARTHOLOMEW THE APOSTLE.

(August 24.)

The Collect.

O Almighty and everlasting God, Who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word; grant, we beseech Thee, unto Thy Church, to love that Word which He believed, and both to preach and receive the same; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 22:24-30.
(To be great, be the least)

And there was also a strife among them, which of them should be accounted the greatest. And Jesus said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as He that serveth. Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.

SAINT MATTHEW, APOSTLE AND EVANGELIST.

(September 21.)

The Collect.

O Almighty God, Who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; grant us grace to forsake all covetous desires,

and inordinate love of riches, and to follow the same Thy Son Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The Gospel. St. Matthew 9:9-13.
(The calling of Matthew)

And as Jesus passed forth from thence, He saw a man, named Matthew, sitting at the receipt of custom: and He saith unto him, Follow Me. And he arose, and followed Him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

SAINT MICHAEL AND ALL ANGELS.

(September 29.)

The Collect.

O Everlasting God, Who hast ordained and constituted the services of Angels and men in a wonderful order; mercifully grant that, as Thy holy Angels always do Thee service in heaven, so, by Thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord. Amen.

The Gospel. St. Matthew 18:1-7,10.
(Christ's love for little children)

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My Name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the

depth of the sea. Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh! Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.

SAINT LUKE THE EVANGELIST.

(October 18.)

The Collect.

Almighty God, Who didst inspire Thy servant Saint Luke the Physician, to set forth in the Gospel the love and healing power of Thy Son; manifest in Thy Church the like power and love, to the healing of our bodies and our souls; through the same Thy Son Jesus Christ our Lord. Amen.

The Gospel. St. Luke 10:1-7.
(Christ sends out seventy disciples)

The Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come. Therefore said He unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into His harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

SAINT SIMON AND SAINT JUDE, APOSTLES.

(October 28.)

The Collect.

O Almighty God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; grant us so to be joined together in unity of spirit by their doctrine, that we may

be made an holy temple acceptable unto Thee; through the same Jesus Christ our Lord. Amen.

The Gospel. St. John 15:17-27.

(The servant is not greater than his Lord)

Jesus said, These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep your's also. But all these things will they do unto you for My Name's sake, because they know not Him that sent Me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause. But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning.

ALL SAINTS' DAY.

(November 1.)

The Collect.

O Almighty God, Who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through the same Thy Son Jesus Christ our Lord. Amen.

This Collect is to be said daily throughout the Octave.

The Gospel. St. Matthew 5:1-12.
(Blessings - from the Sermon on the Mount)

Jesus seeing the multitudes, went up into a mountain: and when He was set, His disciples came unto Him: and He opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

A SAINT'S DAY.

The Collect.

Almighty and everlasting God, Who dost enkindle the flame of Thy love in the hearts of the Saints; grant to us, Thy humble servants, the same faith and power of love; that, as we rejoice in their triumphs, we may profit by their examples; through Jesus Christ our Lord. Amen.

Or this.

O Almighty God, Who hast called us to faith in Thee, and hast compassed us about with so great a cloud of witnesses; grant that we, encouraged by the good examples of Thy Saints, and especially of Thy servant (Saint -----), may perservere in running the race that is set before us, until at length, through Thy mercy, we, with them, attain to Thine eternal joy; through Him who is the author and finisher of our faith, Thy Son Jesus Christ our Lord. Amen.

The Gospel. St. Matthew 25:31-40.
(A description of the last judgment)

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations:

and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

THANKSGIVING DAY.

Instead of the Venite, the following shall be said or sung.

O Praise the Lord, for it is a good thing to sing praises unto our God;* yea, a joyful and pleasant thing it is to be thankful.

The Lord doth build up Jerusalem,* and gather together the outcasts of Israel.

He healeth those that are broken in heart,* and giveth medicine to heal their sickness.

O sing unto the Lord with thanksgiving;* sing praises upon the harp unto our God:

Who covereth the heaven with clouds, and prepareth rain for the earth;* and maketh the grass to grow upon the mountains, and herb for the use of men;

Who giveth fodder unto the cattle,* and feedeth the young ravens that call upon Him.

Praise the Lord, O Jerusalem;* praise thy God, O Sion.

For He hath made fast the bars of thy gates,* and hath blessed thy children within thee.

He maketh peace in thy borders,* and filleth thee with the flour of wheat.

Glory be to the Father, and to the Son,* and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be,* world without end. Amen.

The Collect.

O Most merciful Father, Who hast blessed the labours of the husbandman in the returns of the fruits of the earth; we give Thee humble and hearty thanks for this Thy bounty; beseeching Thee to continue Thy loving-kindness to us, that our land may still yield her increase, to Thy glory and our comfort; through Jesus Christ our Lord. Amen.

The Gospel. St. Matthew 6:25-34.
(Be not anxious - from the Sermon on the Mount)

Jesus said, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than food, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore be not anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. (American Revised Version.)

THE EMPER DAYS.

AT THE FOUR SEASONS.

The Collect.

O Almighty God, Who hast committed to the hands of men the ministry of reconciliation; we humbly beseech Thee, by the inspiration of Thy Holy Spirit, to put it into the hearts of many to offer themselves for this ministry; that thereby mankind may be drawn to Thy blessed kingdom; through Jesus Christ our Lord. Amen.

The Gospel. St. Luke 4:16-21.
(The beginning of Jesus' preaching)

Jesus came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears.

THE ROGATION DAYS.

BEING THE THREE DAYS BEFORE ASCENSION DAY.

The Collect.

Almighty God, Lord of heaven and earth; we beseech Thee to pour forth Thy blessing upon this land, and to give us a fruitful season; that we, constantly receiving Thy bounty, may evermore give thanks unto Thee in Thy holy Church; through Jesus Christ our Lord. Amen.

The Gospel. St. Mark 4:26-32.
(The Fruits of the Earth)

Jesus said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. And Jesus said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

PSALMS FOR VARIOUS OCCASIONS

David Playing
On Harp

PSALMS FOR VARIOUS OCCASIONS

A Portion of the Psalter

The Psalms are taken from the Great Bible of 1540

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PSALMS FOR VARIOUS OCCASIONS

A PORTION OF THE PSALTER

"I was glad when they said unto me,
We will go into the House of the Lord."

Psalm 1. Godliness.

1. Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners,* and hath not sat in the seat of the scornful.

2. But his delight is in the law of the Lord;* and in His law will he exercise himself day and night.

3. And he shall be like a tree planted by the water-side,* that will bring forth his fruit in due season.

4. His leaf also shall not wither;* and lock, whatsoever he doeth, it shall prosper.

5. As for the ungodly, it is not so with them;* but they are like the chaff, which the wind scattereth away from the face of the earth.

6. Therefore the ungodly shall not be able to stand in the judgment,* neither the sinners in the congregation of the righteous.

7. But the Lord knoweth the way of the righteous;* and the way of the ungodly shall perish.

Psalm 4. Prayer.

1. Hear me when I call, O God of my righteousness;* Thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2. O ye sons of men, how long will ye blaspheme mine honour,* and have such pleasure in vanity, and seek after falsehood?

3. Know this also, that the Lord hath chosen to himself the man that is godly;* when I call upon the Lord He will hear me.

4. Stand in awe, and sin not;* commune with your own heart, and in your chamber, and be still.

5. Offer the sacrifice of righteousness,* and put your trust in the Lord.

6. There be many that say,* Who will show us any good?

7. Lord, lift Thou up the light of Thy countenance upon us.

8. Thou hast put gladness in my heart;* yea, more than when their corn and wine and oil increase.

9. I will lay me down in peace, and take my rest;* for it is Thou, Lord, only, that makest me dwell in safety.

Psalm 8. God's Majesty.

1. O Lord our Governor, how excellent is Thy Name in all the world;* Thou that hast set Thy glory above the heavens!

2. Out of the mouth of very babes and sucklings hast Thou ordained strength, because of Thine enemies,* that Thou mightest still the enemy and the avenger.

3. When I consider Thy heavens, even the work of Thy fingers;* the moon and the stars which Thou hast ordained;

4. What is man, that Thou art mindful of him?* and the son of man, that Thou visitest him?

5. Thou madest him lower than the angels,* to crown him with glory and worship.

6. Thou makest him to have dominion of the works of Thy hands;* and Thou hast put all things in subjection under his feet:

7. All sheep and oxen;* yea, and the beasts of the field;

8. The fowls of the air, and the fishes of the sea;* and whatsoever walketh through the paths of the seas.

9. O Lord our Governor,* how excellent is Thy Name in all the world!

Psalm 19. Praise to God.

1. The heavens declare the glory of God;* and the firmament showeth His handy-work.

2. One day telleth another;* and one night certifieth another.

3. There is neither speech nor language;* but their voices are heard among them.

4. Their sound is gone out into all lands;* and their words into the ends of the world.

5. In them hath He set a tabernacle for the sun;* which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6. It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again;* and there is nothing hid from the heat thereof.

7. The law of the Lord is an undefiled law, converting the soul;* the testimony of the Lord is sure, and giveth wisdom unto the simple.

8. The statutes of the Lord are right, and rejoice the heart;* the commandment of the Lord is pure, and giveth light unto the eyes.

9. The fear of the Lord is clean, and endureth for ever;* the judgments of the Lord are true, and righteous altogether.

10. More to be desired are they than gold, yea, than much fine gold;* sweeter also than honey, and the honeycomb.

11. Moreover, by them is Thy servant taught;* and in keeping with them there is great reward.

12. Who can tell how oft he offendeth?* O cleanse Thou me from my secret faults.

13. Keep Thy servant also from presumptuous sins, lest they get the dominion over me;* so shall I be undefiled, and innocent from the great offence.

14. Let the words of my mouth, and the meditation of my heart, be alway acceptable in Thy sight,* O Lord, my strength and my redeemer.

Psalm 23. God's Goodness.

1. The Lord is my shepherd;* therefore can I lack nothing.

2. He shall feed me in a green pasture,* and lead me forth beside the waters of comfort.

3. He shall convert my soul,* and bring me forth in the paths of righteousness for his Name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil;* for Thou art with me; Thy rod and Thy staff comfort me.

5. Thou shalt prepare a table before me in the presence of them that trouble me;* Thou hast anointed my head with oil, and my cup shall be full.

6. Surely Thy loving-kindness and mercy shall follow me all the days of my life;* and I will dwell in the house of the Lord for ever.

Psalm 46. God's Protection.

1. God is our hope and strength,* a very present help in trouble.

2. Therefore will we not fear, though the earth be moved,* and though the hills be carried into the midst of the sea;

3. Though the waters thereof rage and swell,* and though the mountains shake at the tempest of the same.

4. There is a river, the streams whereof make glad the city of God;* the holy place of the tabernacle of the Most Highest.

5. God is in the midst of her, therefore shall she not be removed;* God shall help her, and that right early.

6. The nations make much ado, and the kingdoms are moved;* but God hath showed his voice, and the earth shall melt away.

7. The Lord of hosts is with us;* the God of Jacob is our refuge.

8. O come hither, and behold the works of the Lord,* what destruction He hath brought upon the earth.

9. He maketh wars to cease in all the world;* He breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10. Be still, then, and know that I am God;* I will be exalted among the nations, and I will be exalted in the earth.

11. The Lord of hosts is with us;* the God of Jacob is our refuge.

Psalm 51. Penitence.

1. Have mercy upon me, O God, after Thy great goodness;* according to the multitude of Thy mercies do away mine offences.

2. Wash me thoroughly from my wickedness,* and cleanse me from my sin.

3. For I acknowledge my faults,* and my sin is ever before me.

4&6. Against Thee only have I sinned, and done this evil in Thy sight;* that Thou mightest be justified in Thy saying, and clear when Thou shalt judge. But lo, Thou requiriest truth in the inward parts,* and shalt make me to understand wisdom secretly.

7. Thou shalt purge me with hyssop, and I shall be clean;* Thou shalt wash me, and I shall be whiter than snow.

8. Thou shalt make me hear of joy and gladness,* that the bones which Thou has broken may rejoice.

9. Turn Thy face from my sins,* and put out all my misdeeds.

10. Make me a clean heart, O God,* and renew a right spirit within me.

11. Cast me not away from Thy presence,* and take not Thy holy Spirit from me.

12. O give me the comfort of Thy help again,* and stablish me with Thy free spirit.

13. Then shall I teach Thy ways unto the wicked,* and sinners shall be converted unto Thee.

14. Deliver me from blood-guiltiness, O God, Thou that art the God of my health;* and my tongue shall sing of Thy righteousness.

15. Thou shalt open my lips, O Lord,* and my mouth shall show Thy praise.

16. For Thou desirest no sacrifice, else would I give it Thee;* but Thou delightest not in burnt-offerings.

17. The sacrifice of God is a troubled spirit;* a broken and contrite heart, O God, shalt Thou not despise.

18. O be favourable and gracious unto Sion;* build Thou the walls of Jerusalem.

19. Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations;* then shall they offer young bullocks upon Thine altar.

Psalm 67. God's Blessing.

1. God be merciful unto us, and bless us,* and show us the light of His countenance, and be merciful unto us;

2. That Thy way may be known upon earth,* Thy saving health among all nations.

3. Let the peoples praise Thee, O God;* yea, let all the peoples praise Thee.

4. O let the nations rejoice and be glad:* for Thou shalt judge the folk righteously, and govern the nations upon earth.

5. Let the peoples praise Thee, O God;* yea, let all the peoples praise Thee.

6. Then shall the earth bring forth her increase;* and God, even our own God, shall give us His blessing.

7. God shall bless us;* and all the ends of the world shall fear Him.

Psalm 84. Worship.

1. O how amiable are Thy dwellings,* Thou Lord of hosts!

2. My soul hath a desire and longing to enter into the courts of the Lord;* my heart and my flesh rejoice in the living God.

3. Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young;* even Thy altars, O Lord of hosts, my King and my God.

4. Blessed are they that dwell in Thy house;* they will be alway praising Thee.

5. Blessed is the man whose strength is in Thee;* in whose heart are Thy ways.

6. Who going through the vale of misery use it for a well;* and the pools are filled with water.

7. They will go from strength to strength,* and unto the God of gods appeareth every one of them in Sion.

8. O Lord God of hosts, hear my prayer;* hearken, O God of Jacob.

9. Behold, O God our defender,* and look upon the face of Thine anointed.

10. For one day in Thy courts* is better than a thousand.

11. I had rather be a door-keeper in the house of my God,* than to dwell in the tents of ungodliness.

12. For the Lord God is a light and defence;* the Lord will give grace and worship; and no good thing shall He withhold from them that live a godly life.

13. O Lord God of hosts,* blessed is the man that putteth his trust in Thee.

Psalm 90. God's Deliverance.

1. Lord, Thou hast been our refuge,* from one generation to another.
2. Before the mountains were brought forth, or ever the earth and the world were made,* Thou art God from everlasting, and world without end.
3. Thou turnest man to destruction;* again Thou sayest, Come again, ye children of men.
4. For a thousand years in Thy sight are but as yesterday when it is past,* and as a watch in the night.
5. As soon as Thou scatterest them they are even as a sleep;* and fade away suddenly like the grass.
6. In the morning it is green, and groweth up;* but in the evening it is cut down, dried up, and withered.
7. For we consume away in Thy displeasure,* and are afraid at Thy wrathful indignation.
8. Thou hast set our misdeeds before Thee;* and our secret sins in the light of Thy countenance.
9. For when Thou art angry all our days are gone;* we bring our years to an end, as it were a tale that is told.
10. The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years,* yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.
11. But who regardeth the power of Thy wrath?* or feareth aright Thy indignation?
12. So teach us to number our days,* that we may apply our hearts unto wisdom.
13. Turn Thee again, O Lord, at the last,* and be gracious unto Thy servants.
14. O satisfy us with Thy mercy, and that soon;* so shall we rejoice and be glad all the days of our life.
15. Comfort us again now after the time that Thou hast plagued us;* and for the years wherein we have suffered adversity.
16. Show Thy servants Thy work,* and their children Thy glory.
17. And the glorious majesty of the Lord our God be upon us;* prosper Thou the work of our hands upon us; O prosper Thou our handywork.

Psalm 91. Trust in God.

1. Whoso dwelleth under the defence of the Most High,* shall abide under the shadow of the Almighty.
2. I will say unto the Lord, Thou art my hope, and my stronghold;* my God, in Him will I trust.
3. For He shall deliver thee from the snare of the hunter,* and from the noisome pestilence.

4. He shall defend thee under His wings, and thou shalt be safe under His feathers;* His faithfulness and truth shall be thy shield and buckler.

5. Thou shalt not be afraid for any terror by night,* nor for the arrow that flieth by day;

6. For the pestilence that walketh in darkness,* nor for the sickness that destroyeth in the noon-day.

7. A thousand shall fall beside thee, and ten thousand at thy right hand;* but it shall not come nigh thee.

8. Yea, with thine eyes shalt thou behold,* and see the reward of the ungodly.

9. For Thou, Lord, art my hope;* Thou hast set Thine house of defence very high.

10. There shall no evil happen unto thee,* neither shall any plague come nigh thy dwelling.

11. For He shall give His Angels charge over thee,* to keep thee in all thy ways.

12. They shall bear thee in their hands,* that thou hurt not thy foot against a stone.

13. Thou shalt go upon the lion and adder;* the young lion and the dragon shalt thou tread under thy feet.

14. Because he hath set his love upon Me, therefore will I deliver him;* I will set him up, because he hath known My Name.

15. He shall call upon Me, and I will hear him;* yea, I am with him in trouble; I will deliver him, and bring him to honour.

16. With long life will I satisfy him,* and show him My salvation.

Psalm 121. God's Preservation.

1. I will lift up mine eyes unto the hills;* from whence cometh my help?

2. My help cometh even from the Lord,* Who hath made heaven and earth.

3. He will not suffer thy foot to be moved;* and He that keepeth thee will not sleep.

4. Behold, He that keepeth Israel* shall neither slumber nor sleep.

5. The Lord Himself is thy keeper;* the Lord is thy defence upon thy right hand;

6. So that the sun shall not burn thee by day,* neither the moon by night.

7. The Lord shall preserve thee from all evil;* yea, it is even He that shall keep thy soul.

8. The Lord shall preserve thy going out, and thy coming in,* from this time forth for evermore.

Psalm 138. God's Mercy.

1. I will give thanks unto Thee, O Lord, with my whole heart;* even before the gods will I sing praise unto Thee.

2. I will worship toward Thy holy Temple, and praise Thy Name, because of Thy loving-kindness and truth;* for Thou hast magnified Thy Name, and Thy word, above all things.

3. When I called upon Thee, Thou heardest me;* and enduedst my soul with much strength.

4. All the kings of the earth shall praise Thee, O Lord;* for they have heard the words of Thy mouth.

5. Yea, they shall sing of the ways of the Lord,* that great is the glory of the Lord.

6. For though the Lord be high, yet hath He respect unto the lowly;* as for the proud, He beholdeth them afar off.

7. Though I walk in the midst of trouble, yet shalt Thou refresh me;* Thou shalt stretch forth Thy hand upon the furiousness of mine enemies, and Thy right hand shall save me.

8. The Lord shall make good his loving-kindness toward me;* yea, Thy mercy, O Lord, endureth for ever; despise not then the works of Thine own hands.

Psalm 146. God's Helpfulness.

1. Praise the Lord, O my soul: while I live, will I praise the Lord;* yea, as long as I have any being, I will sing praises unto my God.

2. O put not your trust in princes, nor in any child of man;* for there is no help in them.

3. For when the breath of man goeth forth, he shall turn again to his earth,* and then all his thoughts perish.

4. Blessed is he that hath the God of Jacob for his help,* and whose hope is in the Lord his God:

5. Who made heaven and earth, the sea, and all that therein is;* Who keepeth His promise for ever;

6. Who helpeth them to right that suffer wrong;* Who feedeth the hungry.

7. The Lord looseth men out of prison;* the Lord giveth sight to the blind.

8. The Lord helpeth them that are fallen;* the Lord careth for the righteous.

9. The Lord careth for the strangers; He defendeth the fatherless and widow;* as for the way of the ungodly, he turneth it upside down.

10. The Lord thy God, O Sion, shall be King for evermore,* and throughout all generations.

Psalm 147. Thanksgiving.

1. O praise the Lord, for it is a good thing to sing praises unto our God;* yea, a joyful and pleasant thing it is to be thankful.

2. The Lord doth build up Jerusalem,* and gather together the outcasts of Israel.

3. He healeth those that are broken in heart,* and giveth medicine to heal their sickness.

4. He telleth the number of the stars,* and calleth them all by their names.

5. Great is our Lord, and great is His power;* yea, and His wisdom is infinite.

6. The Lord setteth up the meek,* and bringeth the ungodly down to the ground.

7. O sing unto the Lord with Thanksgiving;* sing praises upon the harp unto our God:

8. Who covereth the heaven with clouds, and prepareth rain for the earth;* and maketh the grass to grow upon the mountains, and herb for the use of men;

9. Who giveth fodder unto the cattle,* and feedeth the young ravens that call upon Him.

10. He hath no pleasure in the strength of an horse;* neither delighteth He in any man's legs.

11. But the Lord's delight is in them that fear him,* and put their trust in His mercy.

12. Praise the Lord, O Jerusalem;* praise Thy God, O Sion.

13. For He hath made fast the bars of thy gates,* and hath blessed thy children within thee.

14. He maketh peace in thy borders,* and filleth thee with the flour of wheat.

15. He sendeth forth His commandment upon earth,* and His word runneth very swiftly.

16. He giveth snow like wool,* and scattereth the hoar-frost like ashes.

17. He casteth forth his ice like morsels:* who is able to abide His frost?.

18. He sendeth out His word, and melteth them:* he bloweth with His wind, and the waters flow.

19. He showeth His word unto Jacob,* His statutes and ordinances unto Israel.

20. He hath not dealt so with any nation;* neither have the heathen knowledge of His laws.

SPECIAL SERVICES

The Litany, or General Supplication

A Litany for Children

A Disciple's Litany

A Penitential Office for Ash Wednesday

A Service of Forgiveness

A Rally-Day Service

*A Birthday Thank-Offering Service

*The Harvest-Home Festival

Christmas

*Bible quotations are from The American
Standard Edition of the Revised Bible,
A.D. 1901.

THE LITANY, or GENERAL SUPPLICATION

To be used as a separate service or with any other service.

- L. O God the Father, Creator of heaven and earth;
 S. Have mercy upon us.
 L. O God the Son, Redeemer of the world;
 S. Have mercy upon us.
 L. O God the Holy Ghost, Sanctifier of the faithful;
 S. Have mercy upon us.
 L. O holy, blessed, and glorious Trinity, one God;
 S. Have mercy upon us.

L. Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins. Spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

S. Spare us, good Lord.

From all evil and mischief; from sin; from the crafts and assaults of the devil; from Thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From all inordinate and sinful affections, and from all the deceits of the world, the flesh and the devil,

Good Lord, deliver us.

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of Thy Word and Commandment,

Good Lord, deliver us.

By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By Thine Agony and Bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the Coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech Thee to hear us, O Lord God; and that it may please Thee to rule and govern Thy holy Church universal in the right way;

We beseech Thee to hear us, good Lord.

That it may please Thee so to rule the heart of Thy servant, The President of the United States, that he may above all things seek Thy honour and glory;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless and preserve all Rulers and Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech Thee to hear us, good Lord.

That it may please Thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of Thy Word; and that both by their preaching and living they may set it forth, and show it accordingly;

We beseech Thee to hear us, good Lord.

That it may please Thee to send forth labourers into Thy harvest;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless and keep all Thy people;

We beseech Thee to hear us, good Lord.

That it may please Thee to give to all nations, unity, peace and concord;

We beseech Thee to hear us, good Lord.

That it may please Thee to give us an heart to love and fear Thee, and diligently to live after Thy commandments;

We beseech Thee to hear us, good Lord.

That it may please Thee to give to all Thy people increase of grace to hear meekly Thy Word and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech Thee to hear us, good Lord.

That it may please Thee to bring into the way of truth all such as have erred and are deceived;

We beseech Thee to hear us, good Lord.

That it may please Thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up those who fall; and finally to beat down Satan under our feet;

We beseech Thee to hear us, good Lord.

That it may please Thee to succour, help, and comfort, all who are in danger, necessity, and tribulation;

We beseech Thee to hear us, good Lord.

That it may please Thee to preserve all who travel,
all sick persons, and young children; and to show Thy pity
upon all prisoners and captives;

We beseech Thee to hear us, good Lord.

That it may please Thee to defend and provide for,
the fatherless children, and widows, and all who are desolate
and oppressed;

We beseech Thee to hear us, good Lord.

That it may please Thee to have mercy upon all men;

We beseech Thee to hear us, good Lord.

That it may please Thee to forgive our enemies, perse-
cutors, and slanderers, and to turn their hearts;

We beseech Thee to hear us, good Lord.

That it may please Thee to give and preserve to our
use the kindly fruits of the earth, so that in due time we
may enjoy them;

We beseech Thee to hear us, good Lord.

That it may please Thee to give us true repentance; to
forgive us all our sins, negligences, and ignorances; and
to endue us with the grace of Thy Holy Spirit to amend our
lives according to Thy holy Word;

We beseech Thee to hear us, good Lord.

Son of God, we beseech Thee to hear us.

Son of God, we beseech Thee to hear us.

O Lamb of God, Who takest away the sins of the world;

Grant us Thy peace.

O Lamb of God, Who takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

L. Let us say together the Lord's Prayer,

THE LORD'S PRAYER.

L.S. Our Father, Who art in heaven, Hallowed be Thy
Name. Thy kingdom come. Thy will be done on earth, as it
is in heaven. Give us this day our daily bread. And for-
give us our trespasses, as we forgive those who trespass
against us. And lead us not into temptation, but deliver
us from evil. Amen.

L. We humbly beseech Thee, O Father, mercifully to look upon our infirmities; and, for the glory of Thy Name, turn from us all those evils that we most justly have deserved; and grant, that in all our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

The Leader may end the Litany by saying the Grace, or he may add other Prayers from this Book before saying the Grace.

THE GRACE.

L. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

A LITANY FOR CHILDREN

To be used as a separate service or in connection with any other service.

- L. *Jesus from Thy throne on high,
Far above the bright blue sky,
Look on us with loving eye.
- S. Hear us, Holy Jesus.
- L. Jesus, once an infant small,
Cradled in the oxen's stall,
Though the God and Lord of all:
- S. Hear us, Holy Jesus.
- L. Once a child so good and fair,
Feeling want, and toil, and care,
All that we may have to bear:
- S. Hear us, Holy Jesus.
- L. Be Thou with us every day,
In our work and in our play,
When we learn and when we pray:
- S. Hear us, Holy Jesus.
- L. Make us brave without a fear,
Make us happy, full of cheer,
Sure that Thou art always near:
- S. Hear us, Holy Jesus.
- L. May we prize our Christian name,
May we guard it free from blame,
Fearing all that causes shame:
- S. Hear us, Holy Jesus.
- L. May we grow from day to day,
Glad to learn each holy way,
Ever ready to obey:
- S. Hear us, Holy Jesus.

L. May our thoughts be undefiled,
May our words be true and mild,
Make us each a holy child:

S. Hear us, Holy Jesus.

L. Jesus, Son of God most high,
Who didst in a manger lie,
Who upon the Cross didst die:

S. Hear us, Holy Jesus.

L. Little children need not fear,
When they know that Thou art near:
Thou dost love us, Saviour dear:

S. Hear us, Holy Jesus.

L. When we lie asleep at night,
Ever may Thy angels bright
Keep us safe till morning light:

S. Hear us, Holy Jesus. *

L. Lord, have mercy upon us.

S. Christ, have mercy upon us.

L. Lord, have mercy upon us.

L.S. Our Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

L.S. O, Almighty God, our Heavenly Father, Who art always full of pity and compassion, pardon we beseech Thee, anything we have done that is not pleasing in Thy sight and help us to live closer to Thee. Through Jesus Christ our Lord. Amen.

L. The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

A DISCIPLE'S LITANY

L. We are disciples of Christ and called by His Name. Let us draw near unto Him, Who is the Living Way.

S. Help us, O Master, to walk in Thy Way.

L. For our weakness and failures, grant us true repentance, and that we may TURN from self to Thee.

S. Help us, O Master, to walk in Thy Way.

L. Through each day's plans and choices, grant us vision and courage to FOLLOW Thee.

S. Help us, O Master, to walk in Thy Way.

L. Grant us growing minds, that by eager study we may LEARN ever more of Thee and of Thy truth.

S. Help us, O Master, to walk in Thy Way.

L. In joy and in sorrow, in victory or defeat, in all times and occasions, be Thou our confidence and strength as we PRAY in Thy Name.

S. Help us, O Master, to walk in Thy Way.

L. Stir us to go forth and SERVE Thee, Thou Who art one with all sufferers, the perplexed, and all who need.

S. Help us, O Master, to walk in Thy Way.

L. In Thy House and at Thine Altar, in fellowship with Thy people, grant us through WORSHIP new power to do Thy will.

S. Help us, O Master, to walk in Thy Way.

L. By Thy gift on the Cross, by Thine eternal self-giving, make us ready to SHARE with all who will receive.

S. Help us, O Master, to walk in Thy Way.

L. Help us, Heavenly Father, never to forget that as followers of Christ we are observed by other girls and boys, and that our failures may cause others to stumble and that, in a measure, Thou dost place Thine honor in our hands.

S. Help us, we beseech Thee, dear Father.

L. Help us to be true and loyal to the best and the highest that we know and that we may show this truth and loyalty in every activity of our life - in the classroom, on the playground, or wherever we may be.

S. Help us, we beseech Thee, dear Father.

L. That we may understand the gift of prayer so that we may pray effectually for every one we try to help.

S. We beseech Thee, dear Father.

L. Grant us to have loving hearts, true patience, real courage, and a true sense of humor.

S. We beseech Thee, dear Father.

L. Teach us to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do Thy will; through Jesus Christ our Lord. Amen.

L.S. Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Adapted from material in "Forward - Day by Day."

A PENITENTIAL OFFICE

For Ash Wednesday

On the First Day of Lent this Service may be read immediately after the Prayer, We humbly beseech Thee, O Father, in the Litany; it may also be used at any time as a separate Service, or in connection with other Services.

All kneel.

Psalm 51. Penitence.

L.S. Have mercy upon me, O God, after Thy great goodness;* according to the multitude of Thy mercies do away mine offences.

Wash me thoroughly from my wickedness,* and cleanse me from my sin.

For I acknowledge my faults,* and my sin is ever before me.

Against Thee only have I sinned, and done this evil in Thy sight;* that Thou mightest be justified in Thy saying, and clear when Thou art judged.

But lo, Thou requirest truth in the inward parts,* and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean;* Thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness,* that the bones which Thou hast broken may rejoice.

Turn Thy face from my sins,* and put out all my misdeeds.

Make me a clean heart, O God,* and renew a right spirit within me.

Cast me not away from Thy Presence,* and take not Thy holy Spirit from me.

O give me the comfort of Thy help again,* and stablish me with Thy free Spirit.

Then shall I teach Thy ways unto the wicked,* and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou that art the God of my health;* and my tongue shall sing of Thy righteousness.

Thou shalt open my lips, O Lord,* and my mouth shall show forth Thy praise.

For Thou desirest no sacrifice, else would I give it Thee;* but Thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit:* a broken and contrite heart, O God, shalt Thou not despise.

Glory be to the Father, and to the Son,* and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be,* world without end. Amen.

If the Litany has first been said, the Leader may pass at once to O Lord, save thy servants; etc.

L. Lord, have mercy upon us.

S. Christ, have mercy upon us.

L. Lord, have mercy upon us.

L. Let us say together the Lord's Prayer,

L.S. Our Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

L. O Lord, save Thy servants;

S. That put their trust in Thee.

L. Send unto them help from above.

S. And evermore mightily defend them.

L. Help us, O God our Saviour.

S. And for the glory of Thy Name deliver us;
be merciful to us sinners, for Thy Name's sake.

L. O Lord, hear our prayer.

S. And let our cry come unto Thee.

L. Let us pray.

L. O Lord, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved; through Christ our Lord. Amen.

L. O most mighty God, and merciful Father, Who hast compassion upon all men, and Who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to Thee only it belongeth to forgive sins. Spare us therefore, good Lord, spare Thy people, whom Thou hast redeemed; enter not into

judgment with Thy servants; but so turn Thine anger from us, who meekly acknowledge our transgressions, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with Thee in the world to come; through Jesus Christ our Lord. Amen.

L.S. Turn Thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to Thy people, who turn to Thee in weeping, fasting, and praying. For Thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in Thy wrath thinkest upon mercy. Spare Thy people, good Lord, spare them, and let not Thine heritage be brought to confusion. Hear us, O Lord, for Thy mercy is great, and after the multitude of Thy mercies look upon us; through the merits and mediation of Thy blessed Son, Jesus Christ our Lord. Amen.

L. O Lord, Whose nature and property is ever to have mercy and to forgive; receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. Amen.

L. The Lord bless us, and keep us. The Lord make His face to shine upon us and be gracious unto us. The Lord lift up His countenance upon us and give us peace, both now and evermore. Amen.

A SERVICE OF FORGIVENESS

May be used alone or with other Services.

L. I will arise and go to my father, and will say unto him,

S. Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

L. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

S. But, if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

L. Let us kneel and humbly confess our sins unto Almighty God.

THE CONFESSION.

L.S. We confess to Thee, Almighty and Most Merciful Father, that we have sinned in thought, word, and deed (pause to let each one recall his particular sins). Therefore we pray Thee to have mercy upon us. Amen.

L. Our Heavenly Father pardoneth and absolveth all those who truly repent and sincerely believe His holy Gospel.

L.S. Therefore let us beseech Him to grant us true repentance so that the rest of our life hereafter may be pure and holy, through Jesus Christ our Lord. Amen.

L. Read St. Luke 15: 1-32.

S. Sit during the reading.

L. Let us pray.

L. *Heavenly Father, forgive us our trespasses:
For easy going, moral lives with no love for God,

S. May God forgive us.

L. For thinking ourselves to be righteous while despising others,

S. May God forgive us.

L. For light neglect of our most solemn vows,

S. May God forgive us.

L. For cold hearts toward God and our friends and neighbors,

S. May God forgive us.

L. For quickness to resent and slowness to forgive, for pettiness and insisting on our own way,

S. May God forgive us.

L. For saying unkind things about others and for spreading hearsay gossip,

S. May God forgive us.

L. In the same manner in which Thou dost forgive, Heavenly Father, we forgive those who trespass against us.

S. We forgive all who have ever done us wrong by thought, word or deed.

L.S. O Father, Whose nature it is to have mercy and to forgive, so fill my heart with love towards Thee that in Christ, and by the power of Thy Spirit, I may freely forgive and love my enemies even as Thou forgivest me.
Amen.*

L. Lord, have mercy upon us.

S. Christ, have mercy upon us.

L. Lord, have mercy upon us. Amen.

*Adapted from material published by The Forward Movement Commission.

A RALLY-DAY SERVICE

THE OPENING OF THE CHURCH-SCHOOL YEAR

[If possible, every person on the last year's Church-School roll should be sent a notice of this service well in advance of the event. Notices of the service should also be carried in the newspapers and in the Parish bulletin.]

Processional Hymn, 346 - "Soldiers of Christ Arise."

L. O send out Thy light and Thy truth.

S.- That they may lead us, and bring us unto Thy holy hill, and to Thy dwelling.

L. Let us kneel and humbly confess our sins unto Almighty God.

THE CONFESSION.

L.S. We confess to Thee, Almighty and Most Merciful Father, that we have sinned in thought, word, and deed (pause to let each one recall his particular sins). Therefore we pray Thee to have mercy upon us. Amen.

THE ABSOLUTION. To be said only by a Priest, standing, the School still kneeling.

Priest. The Almighty and Merciful Lord grant you absolution and remission of all your sins, true repentance, correction of your faults, and the grace and strengthening power of His Holy Spirit. Amen.

L. Almighty God, our heavenly Father, Who hast committed to Thy holy Church the care and nurture of Thy children; enlighten with Thy wisdom those who teach and those who learn (especially the members of this Church School), that, rejoicing in the knowledge of Thy truth, they may worship Thee and serve Thee all the days of their life; through Jesus Christ our Lord. Amen.

L. Saviour teach me day by day,
Love's sweet lesson to obey.

S. Sweeter lesson cannot be,
Loving Him who first loved me.

L. Teach me all Thy steps to trace,
Strong to follow in Thy grace.

S. Learning how to love from Thee,
Loving Him Who first loved me.

L. Thus may I rejoice to show
That I feel the love I owe.

S. Singing till Thy face I see,
Of His love Who first loved me.
(Part of Hymn 354.)

L.S. Our Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

L. O Lord, open thou our lips.

S. And our mouth shall show forth Thy praise.

All stand and face the Altar.

L. Glory be to the Father, and to the Son, and to the Holy Ghost.

S. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Note. If the Rector of the Parish, or some other Priest, is not present the portion between the stars * shall be omitted.

*L. Let us sing the first two verses of Hymn 538 - "Stand Up, Stand Up, for Jesus." While we are singing, the Officers and Teachers will come forward to the Altar Rail to rededicate themselves to their work in this Church School.

Rector. Do you think that you are truly called, according to the will of our Lord Jesus Christ, to serve as an Officer or Teacher in this Church School?

Officers and Teachers. I do.

R. Will you be diligent in Prayers, in reading the Holy Scriptures, and in faithful attendance at the Church services and especially the services of Holy Communion, so that you may have the strength and power to properly guide and train the children committed to your charge?

O.T. I will so do, the Lord being my helper.

R. Come, Holy Ghost, our souls inspire.

The Entire School. And lighten with celestial fire.

R. Thou the anointing Spirit art,

S. Who dost Thy sevenfold gifts impart.

R. Teach us to know the Father, Son,

S. And Thee, of both, to be but One.

R. That through the ages all along,

S. This may be our endless song.

R.S. Praise to Thy eternal merit,
Father, Son and Holy Spirit.

R. We beseech Thee to hear us, good Lord; and that it may please Thee to grant peace to the whole world, and to Thy Church.

S. We beseech Thee to hear us, good Lord.

R. That it may please Thee to sanctify and bless Thy holy Church throughout the World.

S. We beseech Thee to hear us, good Lord.

R. That it may please Thee to inspire all Bishops, Priests, and Deacons - especially the Bishop of this Diocese and the Rector of this Parish - with love of Thee and of Thy truth.

S. We beseech Thee to hear us, good Lord.

R. That it may please Thee to bless these Thy servants, now to be admitted as Officers and Teachers in this Church School, and to pour Thy grace upon them that they may perform their several duties to the edifying of Thy Church, and to the glory of Thy holy Name.

S. We beseech thee to hear us, good Lord.

L. During the singing of verses three and four of Hymn 538 the Officers and Teachers will go back to their respective seats.

Rector addressing the Church-School pupils.

Will you make an earnest effort this year to be present at your Church-School services and will you follow gladly and cheerfully the instructions given to you by your Officers and Teachers?

S. I will, the Lord being my helper.

R. Will you endeavour daily to live closer to the Master and will you share this great joy with some other girl or boy who does not know the Blessed Christ?

S. By God's help I will endeavour so to do. *

L. With our eyes focused on the Altar Cross let us say together the Pledge to the Cross.

All. Give me grace, O Lord, never to be ashamed to confess the faith of Christ crucified. And grant that I may always have the courage to fight manfully under His Banner, against sin, the world, and the devil; and to continue His faithful soldier and servant unto my life's end. Amen.

The School is seated while the Leader (or the Superintendent) outlines briefly the aims and hopes for the coming school year.

The Offering is taken, the Leader first saying,

L. Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.

When the Offering is presented all stand and say or sing,

L.S. All things come of Thee, O Lord, and of Thine Own have we given Thee.

L. Let us pray.

L. Blessed Lord, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them,

that by patience and comfort of Thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

- L. We love the place, O God,
Wherein Thine honor dwells.
- S. The joy of Thine abode
All other joy excels.
- L. We love the house of prayer,
Wherein Thy servants meet.
- S. For Thou, O Lord, art there
Thy chosen ones to greet.
- L. We love the sacred font,
Wherein the holy Dove
- S. Bestows, as ever wont,
His blessing from above.
- L. We love Thine altar, Lord,
Its mysteries revere;
- S. For there, in faith adored,
We find Thy presence near.
- L. We love Thy holy word,
The lamp Thou gav'st to guide
- S. All wanderers home, O Lord,
Home to their Father's side.
- L. Then let us sing the love
To us so freely given,
- S. Until we sing above
The triumph song of heaven. Amen.
(Hymn 465).

L. May God Almighty, Father, Son and Holy Ghost, bless us, and by His great mercy keep us from falling into any sin or wickedness; and may His presence and His love sustain and direct us all through this day. Through Jesus Christ our Lord. Amen.

Recessional Hymn, 530 - "Onward Christian Soldiers."

Before leaving your pew, kneel down and ask God's help in your resolve this year to become a better follower of the blessed Master, Jesus Christ.

A BIRTHDAY THANK-OFFERING SERVICE

This service may be used alone or in connection with any other service. It is intended for use where the Birthday Thank-Offering is taken only once a year, but may readily be altered so as to be used weekly, monthly, or quarterly.

PROCESSIONAL HYMN - one of the great Missionary Hymns.

Remain standing after the Amen of the Hymn and say as follows:

- L. From the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles;
- S. And in every place incense shall be offered unto My Name, and a pure offering:
- L.S. For My Name shall be great among the heathen, saith the Lord of Hosts.

SCRIPTURE READING by the Leader - preferably a selection concerning the spread of the Gospel.

S. Sit during this instruction.

SHORT TALK by the Leader or a Pupil, telling briefly the purpose of the Birthday Thank-Offering for that period.

MISSIONARY HYMN - sung by all, standing.

Then is presented a PAGEANT, or TABLEAUX, or READING, the theme of which indicates where the Birthday money goes. For example, if the money is to be used in China, Chinese children from a local Chinese Church-School, might be invited to present this part of the service; they would dress in their native costumes and thus add joy and color to the occasion. If no Chinese children are available, the children from the Parish Church-School can readily be dressed in Chinese costumes, and so on.

The organist then plays Hymn 482 - "Fling Out The Banner." The entire assembly, led by the Leader, marches around the Church singing the Hymn. When the procession comes to the front of the Sanctuary, each person (or only those whose Birthdays are celebrated at that time), places his Birthday Offering in the alms basin which is held by a Pupil (if possible the Pupil is dressed in the costume of the country for which the money is intended.)

All go back in orderly manner to their pews.

The regular offering is taken, the Leader first saying,
 L. To do good, and to distribute, forget not; for
 with such sacrifices God is well pleased.

The Offerings are presented at the Altar. All stand
 and say, or sing,

All things come of Thee, O Lord,
 And of Thine Own have we given Thee.

L. Let us remain standing and read responsively the
 Parable of the Pounds, as found in the Gospel according to
 St. Luke (Luke 19:12-24),

L. Jesus said therefore, A certain nobleman went in-
 to a far country, to receive for himself a kingdom, and to
 return. And he called ten servants of his, and gave them
 ten pounds, and said unto them, Trade ye herewith till I
 come.

S. But his citizens hated him, and sent an ambassage
 after him, saying, We will not that this man reign over us.

L. And it came to pass, when he was come back again,
 having received the kingdom, that he commanded these ser-
 vants, unto whom he had given the money, to be called to
 him, that he might know what they had gained by trading.

S. And the first came before him, saying, Lord, thy
 pound hath made ten pounds more.

L. And he said unto him, Well done, thou good ser-
 vant: because thou wast found faithful in a very little,
 have thou authority over ten cities.

S. And the second came, saying, Thy pound, Lord,
 hath made five pounds.

L. And he said unto him also, Be thou also over five
 cities.

S. And another came, saying, Lord, behold, here is
 thy pound, which I kept laid up in a napkin: for I feared
 thee, because thou art an austere man: thou takest up that
 which thou layedst not down, and reapest that which thou
 didst not sow.

L. He saith unto him, Out of thine own mouth will I
 judge thee, thou wicked servant. Thou knewest that I am
 an austere man, taking up that which I laid not down, and

reaping that which I did not sow; then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?

L.S. And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.

L. The Lord be with you.

S. And with thy spirit.

L. Let us pray.

THE LORD'S PRAYER.

L.S. Our Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

L. Our Heavenly Father, we thank Thee for all those whose Birthdays we remember at this time. Watch over them we pray Thee - bless, guide, and keep them. Help them to be truly thankful for all the blessings they receive and to realize more fully the blessedness that comes from giving and sharing, through Jesus Christ our Lord. Amen.

The Leader may also use the Prayer for a Birthday, page 44, and any special Birthday Thank-Offering prayers.

L. Let us pray for Missions.

O God, Who hast made of one blood all nations of men for to dwell on the face of the whole earth, and dost send Thy blessed Son to preach peace to them that are far off and to them that are nigh; grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, pour out Thy spirit upon all flesh, and hasten Thy kingdom; through the same Thy Son Jesus Christ our Lord. Amen.

L. Let us pray for the Church.

O Gracious Father, we humbly beseech Thee for Thy holy Catholic Church; that Thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it; where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Him Who died and rose again, and ever liveth to make intercession for us, Jesus Christ, Thy Son, our Lord. Amen.

L. Let us pray for all who MINISTER IN CHRIST'S NAME.

O Lord, our Heavenly Father, Whose blessed Son came not to be ministered unto, but to minister; we beseech Thee to bless all who, following in His steps, give themselves to the service of their fellow men (here mention specific people). Endue them with wisdom, patience, and courage to strengthen the weak and raise up those who fall; that, being inspired by Thy love, they may worthily minister in Thy Name to the suffering, the friendless, and the needy; for the sake of Him Who laid down His life for us, the same Thy Son, our Saviour Jesus Christ. Amen.

The Leader may close with the Grace or he may add other Prayers.

THE GRACE.

L. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

RECESSIONAL HYMN - one of the Missionary Hymns, such as "Jesus Shall Reign."

Before leaving your pew, kneel down and silently thank God for opening up the heathen lands to the Light of the Gospel and pray that more and more, you and others, may help to make His Name known and loved.

THE HARVEST-HOME FESTIVAL

A Service for Thanksgiving Day

The Leader may shorten the service by omitting the portion between the stars *.

Processional Hymn 421 - "Come, Ye Thankful People, Come."

L. O sing unto the Lord with thanksgiving; sing praises upon the harp unto our God.

S. Let the peoples praise Thee, O God; yea, let all the peoples praise Thee.

L. Then shall the earth bring forth her increase; and God, even our own God, shall give us His blessing.

L. Let us remain standing and read responsively the following words from Holy Scripture, being parts of the Parable of the Sower, as found in the Gospels according to St. Matthew and St. Luke (Matt. 13: 3-8; Luke 8: 9-15):

L. And Jesus spake to them many things in parables, saying,

S. Behold the sower went forth to sow.

L. And as he sowed, some seeds fell by the way side, and the birds came and devoured them.

S. And others fell upon the rocky places, where they had not much earth; and straightway they sprang up, because they had not much deepness of earth.

L. And when the sun was risen, they were scorched; and because they had no root, they withered away.

S. And others fell upon the thorns, and the thorns grew up and choked them.

L. And others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.

S. And his disciples asked Him what this parable might be.

L. And He said, Unto you it is given to know the mysteries of the kingdom of God; but to the rest in parables; that seeing they may not see, and hearing they may not understand.

S. Now the parable is this: The seed is the word of God.

L. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved.

S. And those on the rock are they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away.

L. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

S. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

L. The Lord be with you.

S. And with thy spirit.

L. Let us pray.

L.S. O most merciful Father, Who hast blessed the labours of the husbandman in the returns of the fruits of the earth; we give Thee humble and hearty thanks for this Thy bounty; beseeching Thee to continue Thy loving-kindness to us, that our land may still yield her increase, to Thy glory and our comfort; through Jesus Christ our Lord. Amen.

L. Let us say together the General Thanksgiving.

L.S. Almighty God, Father of all mercies, we, Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth Thy praise, not only with our lips, but in our lives, by giving up our selves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

L. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

L. Let us stand and sing together Hymn 420 - "Praise to God, Immortal Praise." During the singing of this hymn, the members of the church will bring their ~~own offerings~~ and deposit them on the Chancel steps, hymnal in one hand, singing all the while.

After all the gifts are presented, the regular Offering is taken, the Leader first saying:

L. To do good, and to distribute, forget not; for with such sacrifices God is well pleased.

When the Offering is presented at the Altar all stand and say, or sing:

L.S. All things come of Thee O Lord, and of Thine own have we given Thee.

All say together the Apostles' Creed:

L.S. I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

Boy

Saluting

The

Flag.

*L. We will remain standing and read responsively the Parable of the Tares, as found in the Gospel according to St. Matthew (Matt. 13: 24-30; 36-43).

L. Another parable set Jesus before them, saying, The Kingdom of heaven is likened unto a man that sowed good seed in his field.

S. But while men slept, his enemy came and sowed tares also among the wheat, and went away.

L. But when the blade sprang up and brought forth fruit, then appeared the tares also.

S. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? Whence then hath it tares?

L. And he said unto them, An enemy hath done this.

S. And the servants say unto him, Wilt thou then that we go and gather them up?

L. But he saith, Nay, lest haply while ye gather up the tares, ye root up the wheat with them.

S. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

L. And Jesus' disciples came unto Him, saying, Explain unto us the parable of the tares of the field.

S. And He answered and said, He that soweth the good seed is the Son of man;

L. And the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one;

S. And the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are angels.

L. As therefore the tares are gathered up and burned with fire, so shall it be in the end of the world.

S. The Son of man shall send forth his angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity,

L. And shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth.

S. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear. *

L. Let us kneel and say as our Saviour Christ has taught us:

L.S. Our Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

L.S. Heavenly Father, we here present to Thee our gifts of food, beseeching Thee to bless them and use them for those who are less fortunate than we. Grant that we may always be mindful of the wants of others and that we may unselfishly share with them our blessings. Through Jesus Christ our Lord. Amen.

L. Blessed Lord, Who hast said - The harvest indeed is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest - grant that many may heed this command and may dedicate their lives to the sacred work of Thy Church in all its branches. Give them patience and courage to so fit and prepare themselves that they may worthily minister in Thy Name. Through Jesus Christ our Lord. Amen.

L. May the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst us, and remain with us always. Amen.

Recessional Hymn 537 - "Rejoice Ye Pure in Heart."

Before leaving your pew, kneel down and silently thank God for the many blessings which you have received at His hands.

CHRISTMAS DAY.

Such a wide variety of services is possible for the Christmas season that no attempt is made to present a special service here.

If possible a service of Holy Communion should be held on Christmas Day for the children. Parents should be urged to make this a "Family Service" and come to God's Holy Altar with their children.



Christmas
Picture

THE MINISTRATION OF HOLY BAPTISM

OFFICES AND SERVICES OF INSTRUCTION

In the Baptismal Vows and the Ten Commandments
In the Teachings of the Ten Commandments and
of the Church
In the Sacraments and the Sacred Ministry
In Neighbourly Love
In the Beatitudes
In Faith
In the Greatest Gift in the World - Love*

THE ORDER OF CONFIRMATION

THE MINISTRATION OF HOLY BAPTISM

INSTRUCTIONS

From time to time the Rector of every Parish shall urge his People to have their Children baptized and shall also tell them that it is most fitting that Baptism should be administered upon Sundays and other Holy Days; but that if it is necessary, Baptism may be administered upon any other day. And he shall also warn them that, except in an emergency, they should not have their Children baptized in their houses.

There shall be for every Child to be baptized, when it is possible, the following number of Sponsors (Godparents): for a Male, two Godfathers and one Godmother; for a Female, one Godfather and two Godmothers. Parents may act as Sponsors.

When there are Children to be baptized, the Parents or Sponsors shall notify the Minister. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font at Morning or Evening Prayer, or at such other time as the Minister shall appoint.

When persons to be baptized are Adults, that is, those old enough to take their own Baptismal vows, sufficient notice shall be given to the Minister so that due care may be taken for their examination to determine whether they are sufficiently instructed in the Principles of the Christian Religion; and also that they may be exhorted to prepare themselves, with Prayers and Fasting, for the receiving of this holy Sacrament. And Note, that at the time of the Baptism of an Adult, there shall be present with him at the Font at least two Witnesses.

Priest and
Children at
Font.

THE MINISTRATION OF HOLY BAPTISM

The People are to remain STANDING throughout the entire service.

The Minister, having come to the Font, which is then to be filled with pure Water, shall say as follows,

Minister. Hath this Child (Person) been already baptized, or no?

If the Sponsors or Witnesses answer, No: then shall the Minister proceed as follows,

M. Dearly beloved, forasmuch as our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous mercy He will grant to this Child (this Person) that which by nature he cannot have; that he may be baptized with Water and the Holy Ghost, and received into Christ's holy Church and be made a living member of the same.

M. Let us pray.

M. Almighty and immortal God, the aid of all who need, the helper of all who flee to Thee for succour, the life of those who believe, and the resurrection of the dead; we call upon Thee for this Child (this Thy servant), that he, coming to Thy holy Baptism, may receive remission of sin, by spiritual regeneration. Receive him, O Lord, as Thou hast promised by Thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that this Child (this Thy Servant) may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by Christ our Lord. Amen.

M. Hear the words of the Gospel, written by Saint Mark, in the tenth Chapter, at the thirteenth Verse.

They brought young children to Christ, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

Or this.

M. Hear the words of the Gospel, written by Saint John, in the third Chapter, at the first Verse:

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

Or this.

M. Hear the words of the Gospel, written by Saint Matthew, in the twenty-eighth Chapter, at the eighteenth Verse:

Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

M. And now, being persuaded of the good will of our heavenly Father toward this Child (this Person), declared by His Son Jesus Christ; let us faithfully and devoutly give thanks unto Him, and say,

Minister and People. Almighty and everlasting God, heavenly Father, we give Thee humble thanks, that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: increase this knowledge, and confirm this faith in us evermore. Give Thy Holy Spirit to this Child (this Thy Servant), that he may be born again, and be made an heir of everlasting salvation; through our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Holy Spirit, now and for ever. Amen.

When Children are being baptized the Minister shall say to the Sponsors,

M. Dearly beloved, ye have brought this Child here to be baptized: ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him from sin, to sanctify him with the Holy Ghost, to give him the kingdom of heaven, and everlasting life.

Dost thou, therefore, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow nor be led by them?

Sponsors. I renounce them all; and, by God's help, will endeavour not to follow nor be led by them.

M. Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed?

S. I do.

M. Wilt thou be baptized in this Faith?

S. That is my desire.

M. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

S. I will, by God's help.

M. Having now, in the name of this Child, made these promises, wilt thou also on thy part take heed that this Child learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health?

S. I will, by God's help.

M. Wilt thou take heed that this Child, so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him?

S. I will, God being my helper.

When Adults are being baptized the Minister shall address them as follows,

M. Well-beloved, you have come hither desiring to receive holy Baptism. We have prayed that our Lord Jesus Christ would vouchsafe to receive you, to release you from sin, to sanctify you with the Holy Ghost, to give you the kingdom of heaven, and everlasting life.

Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow nor be led by them?

Adults. I renounce them all; and, by God's help, will endeavour not to follow nor be led by them.

M. Dost thou believe in Jesus the Christ, the Son of the Living God?

A. I do.

M. Dost thou accept Him, and desire to follow Him as thy Saviour and Lord?

A. I do.

M. Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed?

A. I do.

M. Wilt thou be baptized in this Faith?

A. That is my desire.

M. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

A. I will, by God's help.

M. O merciful God, grant that like as Christ died and rose again, so this Child (this Thy Servant) may die to sin and rise to newness of life. Amen.

M. Grant that all sinful affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen.

M. Grant that he may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. Amen.

M. Grant that whosoever is here dedicated to Thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through Thy mercy, O blessed Lord God, Who dost live, and govern all things, world without end. Amen.

M. The Lord be with you.

All present. And with thy spirit.

M. Lift up your hearts.

All. We lift them up unto the Lord.

M. Let us give thanks unto our Lord God.

All. It is meet and right so to do.

M. It is very meet, right, and our bounden duty, that we should give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God, for that Thy dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood; and gave commandment to His disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost. Regard, we beseech Thee,

the supplications of Thy Congregation; † sanctify this Water to the mystical washing away of sin; and grant that this Child (this Thy Servant), now to be baptized therein, may receive the fulness of Thy grace, and ever remain in the number of Thy faithful children; through the same Jesus Christ our Lord, be with us, with Thee, in the unity of the Holy Spirit, be all honour and glory, now and evermore. Amen.

† Here the Minister may make the Sign of the Cross over the Water.

If the candidate to be baptized is a "Babe in Arms," the Minister shall take him in his arms - if an older child, he shall take him by the hand - and shall say to the Sponsors,
M. Name this Child.

And then, naming the Child after them, he shall dip him in the Water discreetly, or shall pour Water upon him, saying,
M. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

If the Person to be baptized is an Adult, the Minister shall take him by the hand, and shall ask the Witnesses the Name; and then he shall dip him in the Water, or pour Water upon him, using the same form of words as above.

M. We receive this Child (Person) into the congregation of Christ's flock; and do † sign him with the Sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

† Here the Minister shall make a Cross upon the Child's (or Person's) forehead.

M. Seeing now, dearly beloved brethren, that this Child (this Person) is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto Him, that this Child (this Person) may lead the rest of his life according to this beginning.

M. Let us say together the Lord's Prayer.

M. and All. Our Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass

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against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

M. We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this Child (or this Servant) with Thy Holy Spirit, to receive him (or her) into Thy Church, and to incorporate him (or her) into Thy holy Church. And humbly we beseech Thee to grant, that he, being dead unto sin, may live unto righteousness, and being buried with Christ in His death, may also be partaker of His resurrection; so that finally, with the residue of Thy holy Church, he may be an inheritor of Thine everlasting kingdom; through Christ our Lord. Amen.

M. The Almighty God, the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named; grant you to be strengthened with might by His Spirit in the inner man; that, Christ dwelling in your hearts by faith, ye may be filled with all the fulness of God. Amen.

It is expedient that every Adult, thus bantized, should be confirmed by the Bishop as soon after his Baptism as convenient so that he may be admitted to the Holy Communion.

PRIVATE BAPTISM

When in consideration of extreme sickness, necessity may require, then the following form shall suffice:

The Child (or Person) being named by some one who is present, the Minister shall pour Water upon him, saying these words:

N. I bantize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

After which shall be said the Lord's Prayer, and the Thanksgiving from this Office, beginning, We yield Thee hearty thanks, etc.

But Note, That in the case of an Adult, the Minister shall first ask the questions provided in this Office for the Baptism of Adults.

In cases of extreme sickness, or any imminent peril, if a Minister cannot be procured, then any baptized person present may administer Holy Baptism, using the foregoing form. Such Baptism shall be promptly reported to the Parish authorities.

THE RECEIVING OF ONE PRIVATELY BAPTIZED

It is expedient that a Child or Person so baptized be afterward brought to the Church, at which time these parts of the foregoing service shall be used:

The Gospel, the Questions (omitting the question Wilt thou be baptized in this Faith? and the answer thereto), the Declaration, We receive this Child (or Person), etc., and the remainder of the Office.

CONDITIONAL BAPTISM

If there be reasonable doubt whether any person was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism), such person may be baptized in the form before appointed in this Office; saving that, at the immersion or the pouring of water, the Minister shall use this form of words:

If thou art not already baptized, N., I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

OFFICES AND SERVICES OF INSTRUCTION

In the Baptismal Vows and the Ten Commandments.

In the Teachings of the Ten Commandments and of the Church.

In the Sacraments and the Sacred Ministry.

*In Neighbourly Love.

*In the Beatitudes.

*In Faith.

*In the Greatest Gift in the World - Love.

The Rector of every Parish shall diligently, and openly in the Church, instruct and examine the Children of his Parish.

All Fathers, Mothers, Guardians, and Sponsors shall bring to the church to receive instruction those for whose religious nurture they are responsible.

As soon as Children are come to a competent age and are properly instructed for Confirmation, they shall be brought to the Bishop to be confirmed by him.

*Suitable for use in place of a Sermon but may be used in various ways. Quotations are from The American Standard Edition of the Revised Bible, A. D. 1901.

AN OFFICE OF INSTRUCTION
IN THE BAPTISMAL VOWS AND THE TEN COMMANDMENTS

After the singing of a Hymn, the Leader and School shall remain standing and say together,

L.S. Lord of all power and might, Who art the author and giver of all good things; graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

L. Who gave you your Christian Name?

S. My Sponsors gave me this Name in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

L. What did your Sponsors then promise for you?

S. My Sponsors did promise and vow three things in my name: first, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; secondly, that I should believe all the Articles of the Christian Faith as contained in the Apostles' Creed; and thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

L. Do you think that you are bound so to do?

S. Yes, verily, and by God's help so I will. And I heartily thank our Heavenly Father that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end.

L. You said that your Sponsors promised and vowed that you should believe all the Articles of the Christian Faith. Let us face the Altar and recite the Articles of the Christian Faith as contained in the Apostles' Creed:

L.S. I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary:

Suffered under Pontius Pilate, Was crucified,
dead, and buried: He descended into hell; The
third day He rose again from the dead: He as-
cended into heaven, And sitteth on the right
hand of God the Father Almighty: From thence
He shall come to judge the quick and the dead.

I believe in the Holy Ghost: The
holy Catholic Church; The Communion of Saints:
The Forgiveness of sins: The resurrection of
the body: And the Life everlasting. Amen.

Boy

Saluting

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Flag.

L. What do you chiefly learn in these Articles of
your Belief?

S. First, I learn to believe in God the Father,
Who hath made me, and all the world; secondly, in God the
Son, Who hath redeemed me, and all mankind; thirdly, in
God the Holy Ghost, Who sanctifieth me, and all the people
of God; and this Holy Trinity, One God, I praise and mag-
nify, saying,

L.S. Glory be to the Father, and to the Son, and to
the Holy Ghost;

As it was in the beginning, is now, and ever
shall be, world without end. Amen.

L. You said that your Sponsors promised and vowed
that you should keep God's holy will and commandments.
Tell me how many Commandments there are.

S. There are Ten Commandments, given in old time
by God to the People of Israel.

L. Let us kneel and say together the Ten Command-
ments, we will (not) omit the part which is inset.

L.S. I. Thou shalt have none other gods but Me.

II. Thou shalt not make to thyself any graven
image, nor the likeness of any thing that is in heaven
above, or in the earth beneath, or in the water under the
earth; thou shalt not bow down to them, nor worship them:

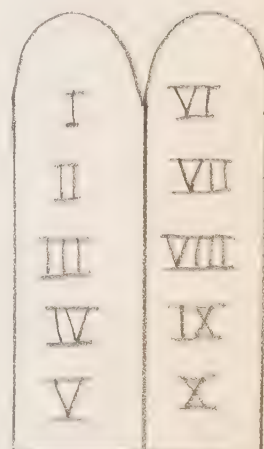
for I the Lord Thy God am a jealous God,
and visit the sins of the fathers upon
the children, unto the third and fourth
generation of them that hate Me; and
show mercy unto thousands in them that
love Me and keep My commandments.

III. Thou shalt not take the Name of the Lord Thy God in vain,

for the Lord will not hold him guiltless, that taketh His Name in vain.

IV. Remember that thou keep holy the Sabbath-day.

Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord Thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.



V. Honour thy father and thy mother;

that thy days may be long in the land which the Lord Thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet

thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

L. Let us ask God's help to remember and to keep His laws.

I.S. Lord, have mercy upon us, and write all these, Thy laws, in our hearts and also incline our hearts to keep them, we beseech Thee. Amen.

L. O. Almighty God, Who alone can order the unruly wills and affections of sinful men; grant that we may love the things which Thou dost command, and desire that which Thou dost promise: so that, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord. Amen.

L.S. Our Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

L. Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right; that we, who cannot do any good thing without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.

L. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

AN OFFICE OF INSTRUCTION
IN THE TEACHINGS OF THE TEN COMMANDMENTS AND OF THE CHURCH

After the singing of a Hymn, the Leader and School shall remain standing and say,

L. Come ye, and let us walk in the light of the Lord.

S. And He will teach us of His ways, and we will walk in His paths.

L. How many Commandments are there?

S. There are Ten Commandments, given in old time by God to the people of Israel.

L. What does our Lord Jesus Christ teach us about these Commandments?

S. Our Lord Jesus Christ teaches us that they are summed up in these two Commandments: Thou shalt love the Lord Thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength; this is the first and great Commandment. And the second is: Thou shalt love thy neighbour as thyself.

L. What then do you chiefly learn from the Ten Commandments?

S. I learn two things from these Commandments: my duty towards God, and my duty towards my Neighbour.

L. What is your duty towards God?

S. My duty towards God is, To believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength. (I., II.) To worship Him, to give Him thanks, to put my whole trust in Him, and to call upon Him. (III.) To honour His holy Name and His Word. (IV.) And to serve Him truly all the days of my life.

L. What is your duty towards your Neighbour?

S. My duty towards my Neighbour is, To love him as myself, and to do to all men as I would they should do unto me. (V.) To love, honour, and help my father and

mother; to honour and obey the civil authority; to submit myself to all my governors, teachers, spiritual pastors and masters; and to order myself in that lowliness and reverence which becometh a servant of God. (VI.) To hurt nobody by word or deed, to bear no malice nor hatred in my heart. (VII.) To keep my body in temperance, sobriety, and chastity. (VIII.) To keep my hands from picking and stealing, to be true and just in all my dealings. (IX.) To keep my tongue from evil speaking, lying, and slandering. (X) Not to covet nor desire other men's goods; but to learn and labour truly to earn mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Then shall be sung a Hymn, after which the School being seated, the Leader shall ask then the Questions concerning the Church which follow, the School responding.

L. When were you made a member of the Church?

S. I was made a member of the Church when I was baptized.

L. What is the Church?

S. The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members.

L. How is the Church described in the Apostles' and Nicene Creeds?

S. The Church is described in the Creeds as One, Holy, Catholic, and Apostolic.

L. What do we mean by these words?

S. We mean that the Church is: One - because the Holy Spirit dwells in it, and sanctifies its members. Catholic - because it is universal, teaching correctly the Faith for all time, in all countries, and for all people; and is sent to preach the Gospel to the whole world. Apostolic - because it continues steadfastly in the Apostles' teaching and fellowship.

L. What is your bounden duty as a member of the Church?

S. My bounden duty is to follow Christ, to worship God every Sunday in His Church; and to work and pray and give for the spread of His kingdom.

L. What special means does the Church provide to help you to do all these things?

S. The Church provides the LAYING ON OF HANDS, or CONFIRMATION, wherein, after renewing the promises and vows of my Baptism, and declaring my loyalty and devotion to Christ as my Master, I receive the strengthening gifts of the Holy Spirit.

L. After you have been confirmed, what great privilege doth our Lord provide for you?

S. Our Lord provides the SACRAMENT OF THE LORD'S SUPPER, or HOLY COMMUNION, for the continual strengthening and refreshing of my soul.

L. Blessed Lord, show Thy servants Thy work.

S. And their children Thy glory.

L. Let Thy merciful kindness, O Lord, be upon us.

S. As we do put our trust in Thee.

L. Not unto us, O Lord, not unto us,

S. But unto Thy Name be the praise.

L. Lord, hear our prayer.

S. And let our cry come unto Thee.

L. Remember always that you are not able to walk in the Commandments of God and to serve Him without His special grace; which you must learn at all times to call for by diligent prayer. What is the prayer that our Lord taught us to pray?

S. The Lord's Prayer.

L. Let us kneel and say, as our Saviour Christ hath taught us,

L.S. Our Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

L. O Almighty God, Who hast built Thy Church upon the foundation of the Apostles and the Prophets, Jesus Christ Himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through the same Jesus Christ our Lord. Amen.

L. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

AN OFFICE OF INSTRUCTION
IN THE SACRAMENTS AND THE SACRED MINISTRY

After the singing of a Hymn, the Leader and School shall remain standing and say,

L. The King of Love my Shepherd is
Whose goodness faileth never.

S. I nothing lack if I am His
And He is mine for ever.

L. How many Sacraments hath Christ ordained in His Church?

S. Christ hath ordained two Sacraments only, as generally necessary to salvation; that is to say, BAPTISM, and the SUPPER OF THE LORD.

L. What do you mean by this word Sacrament?

S. I mean by this word Sacrament an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ Himself, as a means whereby we receive this grace, and a pledge to assure us thereof.

L. How many parts are there in a Sacrament?

S. There are two parts in a Sacrament: the outward and visible sign, and the inward and spiritual grace.

L. What is the outward and visible sign or form in Baptism?

S. The outward and visible sign or form in Baptism is Water, wherein the person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

L. What is the inward and spiritual grace in Baptism?

S. The inward and spiritual grace in Baptism is a death unto sin, and a new birth unto righteousness; whereby we are made the children of grace.

L. What is required of persons to be baptized?

S. Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God to them in that Sacrament.

L. Why then are infants baptized, when by reason of their tender age they cannot perform these things?

S. Because, by the faith of their Sponsors, infants are received into Christ's Church, become the recipients of His grace, and are trained in the household of faith.

L. Why was the Sacrament of the Lord's Supper ordained?

S. The Sacrament of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

L. What is the outward part or sign of the Lord's Supper?

S. The outward part or sign of the Lord's Supper is Bread and Wine, which the Lord hath commanded to be received.

L. What is the inward part, or thing signified?

S. The inward part, or thing signified, is the Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

L. What are the benefits whereof we are partakers in the Lord's Supper?

S. The benefits whereof we are partakers in the Lord's Supper are the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are strengthened and refreshed by the Bread and Wine.

L. What is required of those who come to the Lord's Supper?

S. It is required of those who come to the Lord's Supper to examine themselves, whether they repent them truly of their former sins, with steadfast purpose to lead a new life; to have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and to be in charity with all men.

Here shall be sung a Hymn, after which the School is seated and the Reader shall ask the following questions concerning the Ministry, the School responding.

L. What orders of Ministers are there in the Church?

S. Bishops, Priests, and Deacons; which orders have been in the Church from the earliest times.

L. What is the office of a Bishop?

S. The office of a Bishop is: to be a chief pastor in the Church; to be the head of his Diocese in all ecclesiastical and temporal affairs; to confer Holy Orders; and to administer Confirmation.

L. What is the office of a Priest?

S. The office of a Priest is: to minister to the people committed to his care; to preach the Word of God; to baptize; to celebrate the Holy Communion; and to pronounce Absolution and Blessings in God's Name.

L. What is the office of a Deacon?

S. The office of a Deacon is: to assist the Priest in Divine Service, and in his other ministrations, under the direction of the Bishop.

L. The Lord be with you.

S. And with thy spirit.

L. Let us pray.

L. Grant, O Lord, that they who shall renew the promises and vows of their Baptism, and be confirmed by the Bishop, may receive such a measure of Thy Holy Spirit, that they may grow in grace unto their life's end; through Jesus Christ our Lord. Amen.

L. Grant, O Father, that when we receive the blessed Sacrament of the Body and Blood of Christ, coming to those holy mysteries in faith, and love, and true repentance, we may receive remission of our sins, and be filled with Thy grace and heavenly benediction; through Jesus Christ our Lord. Amen.

L.S. Our Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but

deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

L. The grace of our Lord Jesus Christ, and the love of God, ~~and the fellowship~~ of the Holy Ghost, be with us all evermore. Amen.

"GOD IS LOVE"

A SERVICE OF INSTRUCTION IN NEIGHBOURLY LOVE

L. And, behold a certain lawyer stood up and made trial of Jesus, saying: Teacher, what shall I do to inherit eternal life?

S. And Jesus said unto him, What is written in the Law? How readest thou?

L. And he answering said, Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy NEIGHBOUR as thyself.

S. And Jesus said unto him, Thou hast answered right; this do, and thou shalt live.

L. But he desiring to justify himself said unto Jesus, And who is my NEIGHBOUR?

S. Jesus made answer and said, A certain man was going down from Jerusalem to Jericho, and he fell among robbers who both stripped him and beat him, and departed, leaving him half dead.

L. And by chance a certain priest was going down that way; and when he saw him, he passed by on the other side. PRIEST

S. And in like manner a Levite also, when he came to the place, saw him, and passed by on the other side. LEVITE

L. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he was moved with compassion, SAMARITAN

S. And came to him, and bound up his wounds, pouring on them oil and wine, and he set him on his own beast, and brought him to an inn, and took care of him.

L. And the next day when he departed, he took out two pence and gave them to the host, and said, Take care of him, and whatsoever thou spendest more, I when I come again will repay thee.

S. Which of these three, thinkest thou, proved
NEIGHBOUR unto him that fell among the robbers?

L. And he said, He that shewed mercy on him.

L.S. And Jesus said unto him, Go and do thou likewise.
(St. Luke 10:25-37)

A SERVICE OF INSTRUCTION IN
THE BEATITUDES

L. And seeing the multitudes, Jesus went up into the mountain, and when He had sat down His disciples came unto Him.

S. And He opened his mouth and taught them, saying:

L. Blessed are the poor in spirit,

S. For theirs is the Kingdom of Heaven.

L. Blessed are they that mourn,

S. For they shall be comforted.

L. Blessed are the meek,

S. For they shall inherit the earth.

L. Blessed are they that hunger and thirst after righteousness,

S. For they shall be filled.

L. Blessed are the merciful,

S. For they shall obtain mercy.

L. Blessed are the pure in heart,

S. For they shall see God.

L. Blessed are the peace-makers,

S. For they shall be called sons of God.

L. Blessed are they that have been persecuted for righteousness' sake.

S. For theirs is the Kingdom of Heaven.

920.
L. Blessed are ye, when men shall reproach you, and
persecute you, and say all manner of evil against you,
falsely, for My sake.

I. R. Rejoice, and be exceeding glad; for great is your
reward in heaven; for so persecuted they the prophets that
were before you.

(St. Matthew 5: 1-12)

A SERVICE OF INSTRUCTION IN
FAITH

- L. I bind unto myself today
The strong Name of the Trinity.
- S. By invocation of the same,
The Three in One and One in Three.
- I. I bind this day to me for ever,
By power of faith, Christ's Incarnation.
- S. His baptism in Jordan River,
His death on Cross for my salvation.
- I. His bursting from the spiced tomb,
His riding up the heavenly way.
- S. His coming at the day of doom,
I bind unto myself today.
- L. Christ be with me, Christ within me,
Christ behind me, Christ before me.
- S. Christ beside me, Christ to win me, Christ
to comfort and restore me.
Christ in hearts of all that love me, Christ
in mouth of friend and stranger.
- I. I bind unto myself the Name,
The strong Name of the Trinity.
By invocation of the same,
The Three in One and One in Three.
- S. Of whom all nature hath creation,
Eternal Father, Spirit, Word.
Praise to the Lord of my salvation,
Salvation is of Christ the Lord.
(Parts of Hymn 525)

A SERVICE OF INSTRUCTION IN
THE GREATEST GIFT IN THE WORLD - LOVE

L. If I speak with the tongues of men and of angels,
but have not Love,

S. I am become sounding brass, or a tinkling cymbal.

L. And if I have the gift of prophecy, and know all
mysteries and all knowledge; and if I have all faith, so
as to remove mountains, but have not Love,

S. I am nothing.

L. And if I bestow all my goods to feed the poor,
and if I give my body to be burned, but have not Love,

S. It profiteth me nothing.

L. Love suffereth long, and is kind.

S. Love envieth not.

L. Love vaunteth not itself, is not puffed up, doth
not behave itself unseemly.

S. Love seeketh not its own, is not provoked.

L. Love taketh no account of evil.

S. Love rejoiceth not in unrighteousness, but re-
joiceth with the truth.

L. Love beareth all things, believeth all things,
hopeth all things, endureth all things.

S. Love never faileth.

L. But whether there be prophecies, they shall be
done away.

S. Whether there be tongues, they shall cease.

L. Whether there be knowledge, it shall be done
away.

S. For we know in part, and we prophesy in part.

L. But when that which is perfect is come, that which is in part shall be done away.

S. While I am a child, I speak as a child, I feel as a child, I think as a child.

L. But when I am become a man, I shall put away childish things.

S. For now we see in a mirror, darkly.

L. But then face to face.

S. Now I know in part.

L. But then shall I know fully even as also I was fully known.

S. And now abideth Faith, Hope, Love, these three.

L.S. But the greatest of these, is LOVE.

L. Some one has said that this description of the great gift Love might be called, The Rainbow of Love. You see it is made up of several different elements which might be likened to the several colors in the rainbow. They are:

1. PATIENCE - Love suffereth long.... beareth all things... endureth all things.
2. KINDNESS - Love is kind.
3. GENEPOSITY - Love envieth not.
4. HUMILITY - Love vaunteth not itself, is not puffed up.
5. COURTESY - Love doth not behave itself unseemly.
6. UNSELFISHNESS- Love seeketh not its own.
7. GOOD TEMPER - Love is not provoked.

8. GUILLESSNESS - Love taketh no account of evil.
9. SINCERITY - Love rejoiceth not in unrighteousness, but rejoiceth with the truth..... believeth all things.

Patience

Kindness

Generosity

Humility

Courtesy

Unselfishness

Good Temper

Guilelessness

Sincerity

The Rainbow of Love.

Based on I Corinthians 13.

THE ORDER OF CONFIRMATION

Or Laying on of Hands upon Those
that are Baptized, and come to
Years of Discretion.

Upon the day appointed, all that are to be confirmed shall stand in order before the Bishop, sitting in his chair near to the Holy Table, the People all standing until the Lord's Prayer; and the Minister shall say,

Reverend Father in God, I present unto you these persons to receive the Laying on of Hands.

Then the Bishop, or some Minister appointed by him, may say,

Hear the words of the Evangelist Saint Luke, in the eighth Chapter of the Acts of the Apostles.

When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

Then shall the Bishop say,

Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your Sponsors then undertook for you?

And every one shall audibly answer,

I do.

Then shall the Bishop say,

Do ye promise to follow Jesus Christ as your Lord and Saviour?

And every one shall answer,

I do.

Bishop. Our help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Bishop. Let us pray.

Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace: the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

Defend, O Lord, this thy Child with thy heavenly grace; that he may continue thine for ever; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

Then shall the Bishop say,

The Lord be with you.

Answer. And with thy spirit.

Bishop. Let us pray.

Then shall the Bishop say the Lord's Prayer, the People kneeling and repeating it with him.

Our Father, who art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the Kingdom, and the power, and the glory, for ever and ever. Amen.

Then shall the Bishop say,

Almighty and everliving God, who makest us both to will and to do those things which are good, and acceptable unto thy Divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom, after the example of thy holy Apostles, we have now laid our hands, to certify them, by this sign, of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the same Holy Spirit liveth and reigneth ever, one God, world without end. Amen.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

Then the Bishop shall bless them, saying thus,

The Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.

The Minister shall not omit earnestly to move the Persons confirmed to come, without delay, to the Lord's Supper.

And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

Bishop placing
his hands on
Child's head.

THINGS EVERY CHURCH-SCHOOL GIRL AND BOY OUGHT TO KNOW

THE CHURCH

- Early Days
- Church of England
- American Church

THE HOLY BIBLE

- Parts
- Dates
- Versions and Revisions
- Language

THE BOOK OF COMMON PRAYER

- Brief History
- Prayer Book in America

CHURCH ORGANIZATION

- Constitution and Canons
- National Council
- Anglican Communion
- Provinces

EXPLANATION OF TERMS

- Bishops
- Priests
- Laypeople

CHURCH AND EQUIPMENT

- Plan of a Church
- Church Furniture
- Other Furnishings and Equipment

CLEFICAL AND OTHER VESTMENTS

- Vestments for Holy Communion
- Bishop's Vestments
- Choir Vestments

CHURCH CUSTOMS AND MANNERS

THINGS EVERY CHURCH-SCHOOL GIRL AND BOY OUGHT TO KNOW

For the most part, the material here given is merely in outline form and it is expected that the Church-School Leader will supplement it with more detailed explanations.

THE CHURCH

EARLY DAYS

Started by Jesus Christ in Jerusalem.

He selected twelve disciples to carry on His work - see St. Matthew 10:1f and 28:16f. They were to find other disciples. Matthias took the place of Judas Iscariot who betrayed the Master - see The Acts 2:22f.

YOU ARE HIS DISCIPLE. YOU ARE TO FIND OTHERS.

The Church grew and spread very rapidly. St. Paul was the first Missionary. The name CHRISTIAN was given to the disciples at Antioch - see The Acts 11:26. From then on the followers of Christ were called Christians and His Church became the Christian Church - the holy Catholic Church. Membership in the Church was had through BAPTISM and the LAYING ON OF HANDS, or CONFIRMATION. The Christian Church soon developed a definite form of organization with three orders of Ministers - Bishops, Priests, and Deacons - which continue to this day.

THE CHURCH OF ENGLAND

Just when Christianity reached the British Isles is not certain - there are legends that it was established by one of the Apostles, Tennyson in his Idylls of the King connects the British Church with Joseph of Arimathea, and so on. The actual historical knowledge begins with Tertullian; writing in 208 A.D., he mentions "districts of the Britons" being "subjugated to Christ". Origen about 238 A.D. tells of Britain being one of the lands to which the Gospel had spread; British bishops were present at several early councils (Council of Arles in 314, Nicaea in 325 when the Nicene Creed was adopted, and others); today we have the remains of a fourth-century Christian Church at Silchester, etc. This early Church was Catholic, just as are all of the thirteen Churches in the Anglican Communion (see page 235), that is, it had among other things the Apostolic Ministry of Bishops, Priests, and Deacons, and it worshipped the Holy Trinity.

In 783 Theodore, Archbishop of Canterbury, called together representatives from the various missions of the British Isles in the first council of the Church.

of the English. The National Church of England formed by the union of these missions has gone through many difficult periods since but has always come out stronger and greater. Not the least of those triumphs came in 1534 when Henry the VIIIth. threw off the yoke of Rome, which had overshadowed the Church at different times, and thus forever freed the English Church from papal dominance. Although the Church was established before the State it is to a large degree controlled by the State and is partly supported by it.

THE AMERICAN CHURCH

In the year 1607 some members of the Church of England began definite work (in Jamestown, Va.) to establish the Church in the new country. From Jamestown the work spread through the American Colonies and up until the American Revolutionary War the Church in America was a mission of the Church of England.

After the war, conventions were held from time to time, in different parts of the country, to work out the matter of forming a Church organization for the new land that would follow closely the Church of England but yet would be independent of the Mother Church, just as the colonists were free from English rule. The first step was to secure the Episcopacy and in 1784 Samuel Seabury of Connecticut was consecrated in Scotland as Bishop of Connecticut and the first Bishop of the Church in the United States. In 1787 William White and Samuel Provoost were consecrated in England. Thus there was obtained a sufficient number of bishops (three) to guarantee a continuation of the Apostolic succession. Then, at a meeting of Convention in Philadelphia, Pa., in October 1789, the various American Churches and Missions were united and the American Church became the Protestant Episcopal Church in the United States of America - a daughter of the Church of England. Protestant because it protested against certain things in the Church of Rome, and Episcopal to distinguish it from the Churches which did not have the Apostolic Ministry.

The Church organization thus set up agrees in all essentials with the Mother Church yet differs in two important points - it is independent of the State and is supported by the voluntary contributions of the people. It is interesting to note the close similarity between the organization of the Church and that of the new Republic - the Diocesan Conventions are similar to

the State Legislatures and the General Convention has two houses (see page 234) similar to Congress with its Senate and House of Representatives. This of course is due in no small measure to the fact that many of the men who were instrumental in formulating the new government were also devout members of the Church and helped to reorganize the Church so as to fit the new national conditions. Among the eminent men who were interested in both Church and State may be mentioned George Washington, Thomas Jefferson, Benjamin Franklin, Patrick Henry, Alexander Hamilton, and John Marshall.

THE HOLY BIBLE

Written by men inspired of God

FACTS

The Bible is divided into two parts, or sections: the OLD TESTAMENT and the NEW TESTAMENT. Some Bibles also contain a third section known as THE APOCRYPHA. The Bible which contains the Apocrypha is the official Bible of our Church.

The Old Testament is the history of God's Chosen People, the Israelites.

The New Testament is the recorded story of Christ's life, the work of the early Missionaries, the beginnings of the Church, etc.

The Apocrypha is composed of a group of writings which were included in the Greek translation of the Old Testament (The Septuagint) and used by the early Christian Church. Their composition covers, roughly speaking, the period from 150 B.C. to 75 A.D. and they are thus said to "bridge the gap" between the Old and New Testaments.

The Old Testament contains thirty-nine Books - Genesis, Exodus, etc.

The New Testament contains twenty-seven Books - St. Matthew, St. Mark, etc.

The Apocrypha contains fourteen Books - I and II Esdras, Tobit, etc.

Look in your Bible for the complete list of Books.

DATES

The Book of Amos is the first Book of the Old Testament to have been written - about 750 B.C.

The First Epistle of Paul the Apostle to the Thessalonians is probably the first Book of the New Testament to have been written - about 53 A.D.

The Gospel according to St. Mark is the first of the Gospels to have been written - somewhere around 60 A.D.

VERSIONS AND REVISIONS

Here are a few important versions and revisions of the Holy Bible:

- 1384 First complete translation of the Bible in English - Wycliffe and others.
 - 1450-56 First printed book - the Gutenberg Bible.
 - 1488 First printed Hebrew Old Testament.
 - 1525 First printed English New Testament - Tyndale's.
 - 1535 First printed English Bible - Coverdale's.
 - 1540 The Great Bible - from which the Prayer Book Psalms are taken.
 - 1611 King James' Version published - the one we use on the Lectern for reading in Church Services.
 - 1881-85 The English Revised Versions.
 - 1901 The American Standard Edition of the Revised Version.
- Then there are a number of Modern Versions - Moffatt's, etc.

LANGUAGE

The Books of the Old Testament were originally written in Hebrew and the Books of the New Testament in Greek.

The Bible, or some parts of it, has been translated into nine hundred and forty dialects and languages and is still being translated into other languages.

The Bible is a complete library of prose, poetry, adventure, narrative, history, biography, stately hymns, philosophy, etc.

Men suffered martyrdom in order to give us the Bible in English. The first copies were written in long-hand and sold for as high as two hundred dollars. How much do you value your Bible?

THE BOOK OF COMMON PRAYER

BRIEF HISTORY

The first English Book of Common Prayer was published in 1549 during the reign of King Edward the VIth. As shown by "The Family Tree" on page 5, its sources can be traced back to the earliest days of Christian worship and even to the Jewish Synagogue. Our Lord himself was in the habit of using a form of liturgy, whenever He went to the Synagogue or Temple, and He gave His disciples the beginnings of a set form of worship when He gave them the Lord's Prayer.

257.

The services of worship used by the early Christians developed, over a long period of time, into a definite liturgical form, especially in the monasteries, and hand-written books of services were produced. These services, for the most part, were in Latin and could not be understood nor read by the "common people". Hence, in England, with the increased interest in learning shown by the masses and with the advent of printing, there arose a demand for a translation of the services into English. Thus it came about that in 1544 the Litany in English was set forth by Archbishop Cranmer, under the authority of King Henry the VIIIth. This was followed in 1548 by The Order of the Communion in English. From these beginnings there was compiled in 1549 a complete English Book of Common Prayer. It has been revised several times, the last revision being in 1662. A Proposed Book brought out in 1928 has not yet been officially adopted but it can be used in Churches.

PRAYER BOOK IN AMERICA

The first recorded use in America of the English Prayer Book was at Drake's Bay, near San Francisco, California, in 1579. A huge stone Cross in Golden Gate Park in that city commemorates the event and an annual memorial service is held at its foot.

The English Book was also used in the early American Colonies up to, during, and for a time after, the Revolutionary War, certain changes being made to fit the new political order - changes in the State prayers, omitting prayers for the King, etc. So it came about that after a great deal of discussion and experiment an American Book of Common Prayer was set forth in 1789. This Book followed very closely the Prayer Book of the Mother Church - the Church of England - and it too, therefore, has the same long history back of it. It also has been revised a number of times, the last revision being in 1928.

The English and American Prayer Books, like the Holy Bible, have been translated into other languages - French, German, Welsh, Spanish, etc.

CHURCH ORGANIZATION

CONSTITUTION AND CANONS

The Protestant Episcopal Church in the United States of America is governed by a Constitution and a set of Canons, which were first instituted in 1789.

According to the Constitution there is a General Convention which normally meets "every third year on the Wednesday after the first Sunday in October".

General Convention consists of a House of Bishops and a House of Deputies. The former is composed of "every Bishop of this Church having jurisdiction, every Bishop Coadjutor, and every Bishop who - by reason of advanced age or bodily infirmity, or, who under an election to an office created by the General Convention - has resigned his jurisdiction"; the latter is composed of two to four Priests and two to four Laymen from each Diocese and one Priest and one Layman from each Missionary District.

THE NATIONAL COUNCIL

In 1919 the old Board of Missions of the Church was replaced by a body, called the National Council, which now directs the actual workings of the Church. It has charge of "the unification, development, and prosecution of the Missionary, Educational, and Social work of the Church." Another change was made in 1934 when the Presiding Bishop was relieved of the administrative work of the Church, so he could devote more time to the spiritual development of the Church, and the office of President of the Council was created to perform the executive functions. The National Council is composed of the following members:

Officers (Ex-officio Members)

Chairman - the Presiding Bishop.

President - "elected by the House of Deputies subject to confirmation by the House of Bishops".

Vice-President - appointed by the President.

Secretary - elected by the Council.

Treasurer - the Treasurer of the Domestic and Foreign Missionary Society.

Other Assistants - appointed by the Council.

Members - twenty-eight in all

Sixteen members elected by the General Convention - four Bishops, four Priests, and eight Laymen.

Eight members elected by the Provincial Synods - one from each Province. They may be either clerical or lay (the latter male or female).

Four members of the Woman's Auxiliary - nominated by the Auxiliary and elected by General Convention.

The National Council executes the work of the Church by means of seven Executive Departments:

1. Department of Domestic Missions.
2. Department of Foreign Missions.
3. Department of Religious Education.
4. Department of Christian Social Service.
5. Department of Finance.
6. Department of Publicity.
7. Field Department.

THE ANGLICAN COMMUNION

The American Episcopal Church is one branch of the holy Catholic Church - see explanation of these terms on page 210. We should not make the mistake of thinking of the Roman Catholic Church as the only Catholic Church. Moreover, our Church is self-governing whereas the Roman Catholic Church in America is chiefly governed by the Church in Rome.

The American Episcopal Church is also a part of the great Anglican Communion which includes in addition twelve other Churches, namely, The English Church, The Irish Church, The Church in Wales, The Scottish Church, The Canadian Church, The Australian Church, The Indian Church, The West Indian Church, The South African Church, The New Zealand Church, The Holy Catholic Church of Japan, and The Holy Catholic Church of China. The Anglican Communion is at work in several other countries - the West Indies, South America, etc. Then there are a number of other Churches which are in communion with the Anglican Churches - Old Catholic Churches, Eastern Churches, etc.

PROVINCES

The American Episcopal Church comprises all of the Episcopal Churches in the various Dioceses and Missionary Districts of the United States, Alaska, Haiti, the Dominican Republic, Puerto Rico (including the Virgin Islands), the Panama Canal Zone, the Hawaiian Islands, and the Philippine Islands.

In 1907 this entire area was set off into eight geographical sections called Provinces. For example, the First Province (Province of New England) includes the States of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, and Rhode Island.

The American Episcopal Church is also at work in Brazil, China, Cuba, India, Japan, Liberia in Africa, Mexico, and several European Countries (France, Germany, Italy, etc.).

EXPLANATION OF TERMS

Province - the group of Dioceses, or the Dioceses and Missionary Districts, in a given geographical section - see above.

Diocese - the Parishes and Missions in a given area with a Bishop, called a Diocesan Bishop, as the head. A Diocese raises its own funds, that is, it is self-supporting.

Missionary District - same as a Diocese except that it is not self-supporting but is aided by the National Church. Its Bishop is called a Missionary Bishop.

Parish - an area served by a Church under the direction of its Rector and Vestry. A Parish is self-supporting.

Mission - an area under the direction of a Vicar (see below). Usually, a Mission is not self-supporting but receives financial aid from the Diocese or Missionary District in which it is located or from the National Church.

Cathedral - the Church where the Bishop has his official chair, or throne (cathedra).

Kinds of Bishops:

Presiding Bishop - elected by the General Convention from the Bishops of the Church. He is the spiritual head of the entire American Episcopal Church.

Diocesan Bishop - head of an area called a Diocese - see above.

Missionary Bishop - head of an area called a Missionary District - see above.

Bishop Coadjutor and Suffragan Bishop - assistant Bishops. A Bishop Coadjutor has the "right of succession" while a Suffragan Bishop has not.

No one can be consecrated a Bishop by fewer than three Bishops, see "The American Church", page 230. The duties of a Bishop are set forth on page 215.

Dean - a Priest who is in charge of a Cathedral or who is the head of a Seminary (a training school for Ministers). A Deaconess in charge of a training school for Deaconesses is also a Dean.

Archdeacon - a Priest acting as a General Missionary under the direction of a Bishop.

Priest - a Deacon who has been advanced to the Order of Priesthood. See page 215 for further explanation.

Vicar - as commonly used in this country, a Priest or Deacon in charge of a Mission.

Deacon - a Layman who has been ordained to the office of Deacon. See page 215 for further explanation.

Deaconess - a Laywoman who has been "set apart" for special work in the Church.

Titles: The Presiding Bishop is addressed as "The Most Reverend" John Doe, or "The Right Reverend" John Doe; other Bishops as "The Right Reverend" John Doe; a Dean is "Dean" John Doe and in the case of a Priest may also be addressed as "The Very Reverend" John Doe; an Archdeacon is "The Venerable" John Doe; a Priest or Deacon is "The Reverend" Mr. Doe, or "The Reverend" John Doe; a Deaconess is "Deaconess" Mary Doe.

Layman - a male person who has been Baptized and Confirmed and thus is a Communicant of the Church.

Laywoman - a female Communicant of the Church.

Lay Reader - a Layman who has been licensed to assist in Divine Services. He may also be given authority to read Sermons. He usually wears a ribboned-badge indicative of his office.

Acolyte - a boy, or young man, who assists the Priest in Church Services, etc. An Acolyte who assists at the Altar in the Service of Holy Communion should be one who is a Communicant.

Crucifer - one who carries the Processional Cross.

Vestry - "The agents and legal representatives of a Parish. The number, mode of election, and terms of office shall be such as the State or Diocesan law may permit."

A CHURCH AND ITS EQUIPMENT

PLAN OF A CHURCH

Vestibule, or Porch - the enclosed portion of the Church at the entrance.

Nave - the main body of the Church where the people sit.

Transepts - in a Church whose floor-plan is in the form of a Cross (cruciform), the two arms are called transepts.

Chancel - the portion elevated above the Nave where the Clergy and Choir sit.

Sanctuary - a portion of the Chancel, usually more elevated than the rest of the Chancel, enclosed with a rail called the Altar Rail. It is the Holy of Holies.

CHURCH FURNITURE

Holy Altar, or Lord's Table - the table-like structure in the Sanctuary upon which the Holy Communion is celebrated. The Altar is usually elevated above the Sanctuary floor by three steps. The top of the Altar is called the mensa and the step in front (where the Celebrant stands) is called the predella, or foot-pate. On the Altar is the Missal Stand, or Pillow, which holds the Missal.

Re-Table, or Gradine - the shelf, or shelves, back of and above the Altar. It holds the Altar Cross, the Candlesticks, the Flower Vases, etc.

Tabernacle - the box-like compartment on the Altar in which is kept the Sacrament for the sick.

Reredos and Dossal - above and behind the Altar is the Reredos (a carved panel of wood or stone), or the Dossal (a curtain, where possible of the color of the Church Season).

Credence Table - the table or shelf at the Epistle side of the Altar which holds some of the Communion vessels (Bread Box, Cruets, etc.).

Sedilia - a stool, or back-less chair, on which the Celebrant sits in the Sanctuary.

Bishop's Seat - a special seat in the Sanctuary for the Bishop. It is placed on the Gospel side.

Rood-Screen - a carved screen (usually of wood) placed between the Chancel and the Nave and upon which is mounted the great Rood, or Cross.

Baptismal Font - the elevated vessel in which is placed the water for Holy Baptism. It stands in the Nave near the door, signifying that we are admitted into the Church through Baptism.

Pulpit - the place from which Sermons are preached.

Lectern - the book rest or stand on which is placed the Holy Bible.

Litany Desk - a desk near the Chancel steps from which the Litany is read.

Stalls - the seats (some with Prayer Desks) in the ~~Sanctuary~~ for the Clergy and Choir.
Chancel

Pews - the seats in the Nave for the people.

Hymn-Board - a board on which is placed the Hymn numbers for a service.

Holy-Water Stoup - a shell-like vessel, filled with holy water, just outside the door in the Vestibule.

OTHER FURNISHINGS AND EQUIPMENT

Altar Vestments, etc.:

Fair-linen cloth - the white linen cloth placed on the Altar.

Corporal - a white linen square which is placed on the Altar under the Chalice and Paten.

Purificator - a white linen cloth placed on top of the Chalice and used to cleanse the Chalice, etc.

Pall - a small square of linen (over a stiff material like glass or cardboard) placed on top of the Chalice and Paten.

Silk Veil - a silk embroidered square (the color of the Season) which is placed on top of the Pall completely covering the Chalice and Paten.

Burse - a colored silk pocket (the color of the Season) containing extra Purificators, etc. and placed on top of the Silk Veil.

Communion Veil, or Second Corporal - a white linen square which is placed over the Chalice and Paten after all have communicated.

Frontal - a large embroidered silk cloth (usually the color of the Season) covering the whole front of the Altar.

Frontlet - a shorter cloth like the Frontal and which hangs over the Frontal.

Riddels - curtains placed at the sides of the Altar (at right angles to the wall) and reaching to the front of the Altar.

Missal Marker - an embroidered ribbon (the color of the Season) to mark places in the Missal.

Credence-Table Cover - a white linen cover placed on the Credence Table.

Pulpit and Lectern Hangings - colored (for the Seasons) embroidered cloths placed on the fronts of the Pulpit and Lectern.

Book Marker - an embroidered ribbon (the color of the Season) to mark places in the Holy Bible.

Holy Communion Vessels:

Chalice - the cup-like vessel in which the wine and water are placed on the Altar.

Paten - the plate-like vessel for holding the Communion Bread on the Altar.

Wine and Water Cruets - vessels for holding the wine and water, part or all of which is poured into the Chalice; they are placed on the Credence Table.

Bread Box - a box for holding the Communion bread; it is placed on the Credence Table.

Ciborium - a chalice-shaped Bread Box with a lid.

Lavabo Bowl - a bowl used to assist the Priest in cleansing his hands during the celebration of Holy Communion.

Censer - a chain-suspended vessel into which is placed the burning charcoal and incense for censuring.

Incense Boat - a boat-shaped vessel for carrying incense into the Sanctuary.

Incense Canister - a vessel for holding extra incense.

Incense Spoon - a spoon for putting incense into the Censer.

Sanctuary Lamp - a lamp kept burning before the Altar (usually hanging); it indicates that the Blessed Sacrament is reserved in the Tabernacle.

Candle Snuffer - an instrument for putting out the candle flame.

Processional Cross - a Cross to be carried in processions.

Processional Flags - Church Flag and American Flag mounted on flag staffs to be carried in processions.

Acolyte's Candlestick - a large candlestick carried by an Acolyte in a procession.

Alms Basin - a plate in which the people place their offerings.

Font Ewer - a pitcher, or other vessel, for holding the water for Baptism.

CLERICAL AND OTHER VESTMENTS

VESTMENTS FOR HOLY COMMUNION (EUCCHARISTIC VESTMENTS)

In all cases following the Vestments are listed in the order in which they are put on - Cassock, Amice, Alb, etc.

Cassock - a long, sleeved garment worn by a Priest (and others). Cassocks are in black, white, purple, and reddish-purple.

Amice - a sort of collared cape (white) with strings, worn over the Cassock and tied with the strings.

Alb - a long, white, sleeved garment like a Cassock and worn over the Cassock and Amice.

Girdle - a heavy cord tied about the waist over the Alb.

Stole - a narrow band which the Priest wears around his neck and crossed under the Girdle. It is his special badge or symbol of Priesthood. Stoles are made of silk, linen, etc. and in the colors of the Seasons; they may or may not be embroidered. A Bishop celebrating does not cross the Stole.

Maniple - a band of white linen, or of silk in the Season's color, worn on the left wrist.

Chasuble - a large cape-like robe, decorated front and back with Y-shaped orphreys (Crosses). It is made of plain white linen, or of linen, silk, etc. in the color of the Season, and is worn over all the garments mentioned above.

In some Churches a Priest is assisted by a Deacon, Sub-Deacon, Thurifer, etc. Ask your Rector about their Vestments.

Instead of the Eucharistic Vestments, some prefer to wear the Cassock, Girdle, Surplice (a white, sleeved garment reaching below the knees) and Stole when celebrating the Holy Communion.

BISHOP'S VESTMENTS

Cassock - see above (usually reddish-purple in color).

Rochet - a long white garment like an Alb but with full sleeves caught at the wrists with bands and sometimes with pleated ruffs.

Chimere - a cloak-like garment (usually of reddish-purple silk or satin) worn over the rochet.

The rest of a Bishop's Vestments are of two types: (1) he may wear a Hood and Tippet or Stole or (2) he may wear a Cope and Miter.

A Bishop also wears an Episcopal Ring and a Pectoral Cross. Either he or his Chaplain carries his Crozier during services and ceremonials.

CHOIR VESTMENTS

Priest:

Cassock - see above.

Surplice - see above.

Hood - a silk garment indicating a degree conferred by a University or College; not an ecclesiastical garment.

Tippet - a broad black scarf of silk or stuff worn around the neck. A non-graduate wears a stuff Tippet, a Doctor and a Master silk Tippets. Some Priests wear a Stole instead of a Tippet for Choir Offices.

Deacon - a Deacon taking part in the Choir Offices wears the same garments as a Priest, except that if he wears a Stole it is worn (as always) over the left shoulder and crossed under the right arm.

At out-of-door services a Clergyman (Minister) sometimes wears on his head a Biretta or a Canterbury Cap.

Choir Members, Lay Readers, Acolytes, etc. wear a Cassock and either a Surplice or a Cotta (a short Surplice). Female members also wear a head covering. An Acolyte may wear an Alb over his Cassock instead of a Surplice or Cotta.

Although we generally think of the Rochet as being a Bishop's Vestment, there is a type of Rochet that can be worn by others and which makes an excellent garment for an Acolyte to use instead of an Alb or Surplice. It is made in three forms - plain-sleeved, sleeveless, and winged. Its use should be more common in our Church.

CHURCH CUSTOMS AND MANNERS

As Christians we use various outward forms and signs, in our worship of Almighty God, in order to express the feelings of love and reverence and devotion which are in our hearts. Some of the common ways of expressing such feelings are by kneeling, standing, sitting, bowing the head, genuflecting, and using the Sign of the Cross. Not all who worship will use all of these forms and signs nor are all their uses given here. But in general their uses are as follows:

Kneeling - we kneel for prayers, through most of the service of Holy Communion, and for the Blessing.

Standing - we stand during the singing of Hymns,

Canticles, etc., during the Creed, when the Holy Gospel is said or sung, and just before and just after the Sermon.

Sitting - we sit while the Epistle is being read in Holy Communion, during the reading of the Lessons (Holy Scripture), and while the Sermon is being preached.

Bowing the Head - we bow the head when the Sacred Name of Jesus is mentioned, when the Cross passes, in passing before the Holy Altar, at the words "Glory be to the Father" etc. in the Gloria Patri, at the words "together is worshipped and glorified" in the Nicene Creed, and during the Ter Sanctus ("Holy, Holy, Holy," etc.).

Genuflecting - genuflect before entering your pew, at the words "And was incarnate by the Holy Ghost of the Virgin Mary, And was made man" in the Nicene Creed, when going to the Altar Rail to receive, in passing an Altar where the Blessed Sacrament is reserved, and when censed by the Thurifer (or make a low bow).

The Sign of the Cross - we are signed with the Sign of the Cross in Baptism and in Confirmation. Sign yourself also at the words "In the Name of the Father" etc., at the words "And the life of the world to come" in the Creeds, when a Priest (or a Bishop) gives the Absolution and the Benediction (Blessing), as the Celebrant approaches to give you the Body and Blood of our Lord, and when the Holy Gospel is announced (usually done on the forehead, lips, and breast).

There are also certain "don't's" that we observe in worship:

Do not be late for Church services.

Do not laugh and talk after you have entered your pew.

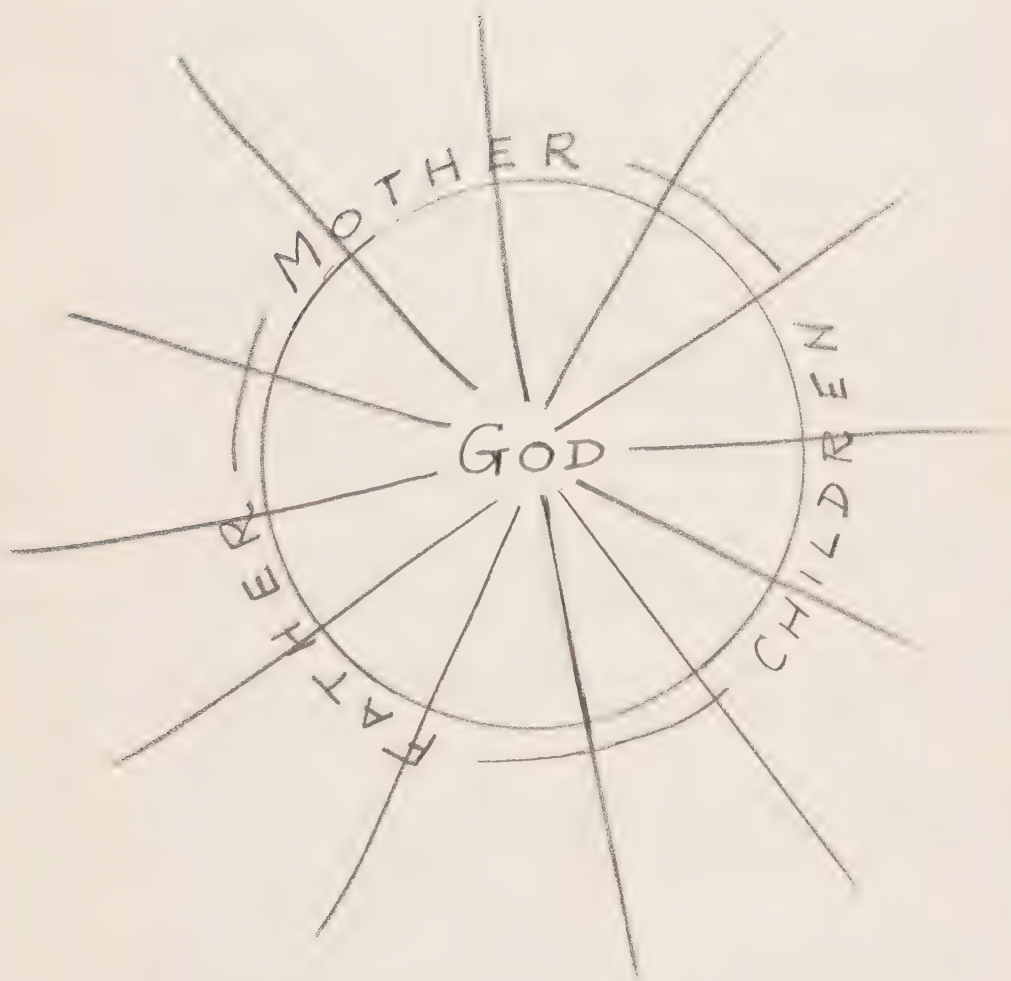
Do not go to your seat if Prayers are being said nor during the Invitation to Confession - wait until they are finished.

Do not make your Communion if you are too late for the Confession.

Do not leave the Church until the service is concluded (unless absolutely necessary).

Do not leave your pew until the candles are extinguished.

THE FAMILY CIRCLE



Ideals For Parents
Suggestions For Parents
Models For Family Prayer
Prayers: Parents and Children
Grace At Meals.

THE FAMILY CIRCLE

"Without real Home Life a Christian Society perishes."

FAMILY LIFE

Ideals for Parents:

(1)

We desire to build our home on love, self-forgetful, and God-centered.

We desire to grow in fellowship with God, and to share that fellowship with our children.

We desire to take our part, and to encourage our children to take theirs, in the life of the Church, that the message of Christ may come to our generation with sincerity and strength.

We desire to be honest in our dealings with each other, our children, and all people.

We desire to face fearlessly all intellectual problems, and to answer our children's questions truthfully and constructively.

We desire to seek counsel from persons and books on problems that are beyond our ability to solve alone.

We desire to cultivate for ourselves and our children friendships with all sorts and conditions of men, knowing that only in this way can God's Family come true.

We desire to think and act courageously in all moral situations, and to help our children make habitual for themselves Christian ways of living.

We desire to play our full part in the bringing in of God's Kingdom and the doing of His will in the world, and to help our children to share in this work as their rightful heritage.

We desire to encourage in our children the fullest development of their personalities, that each may be the best he can be, unlimited by our preconceived ambitions.(1)

Suggestions for Parents:

(2)

Family Prayer - Have a fixed time and place, either morning or evening or both.

No hurry, and yet brevity - especially in the morning.

Let the children have their parts - finding places in the Bible, saying or choosing their own prayers, etc. Keep it all simple and natural.

Introduce variety. A short Bidding Prayer is a natural change: short petitions or praise about timely matters, about family members, a neighbour child, the Parish, the town, the Nation, the world: saying, "Let us remember..." or "Let us pray that..." or "Let us thank God for..."

No compulsion to attend, nor painful notice taken of absence or tardiness. Regularity and gracious freedom will win in the end.

Keep the Family Hour, when away from home.

Muffle or disregard the telephone in prayer time.

A large Church calendar hung near the place of gathering will help make Holy Days domestic. Make Family Prayer a time to mark birthdays and other home anniversaries.

Try on Saturday evening to anticipate Sunday worship and Church School - preparation for Holy Communion, etc. Help with children's lessons. Get offerings ready. (2)

Have Grace at Meal Times.

Encourage the child to have a special place in his room for his own personal devotions; mark it with a Crucifix, or a Sacred Picture, etc.

MODELS FOR FAMILY PRAYER

The Leader may be the father, or mother, or one of the children. L. stands for Leader.

Morning Prayer: The family having assembled, the Leader reads a short selection from Holy Scripture or some good devotional book.

L. Let us kneel and say, as our Saviour Christ has taught us,

All. Our Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Leader then uses any appropriate prayers from Prayers for Various Occasions, the Prayers in this section, or from any other source. First saying, Let us pray for.....

L. May the Lord bless us and keep us safe from harm throughout this day. Amen.

Evening Prayer: Follow the outline given for Morning Prayer, using evening prayers and a blessing for the night.

Litany: Said kneeling - may be used at any time.

(3)

L. Dear Father in Heaven, we name our family after Christ, Thy Son. And for our dwelling, our food, our health, for all who serve our home -

All. We thank Thee.

L. For making us dear one to another, for good times in happy union, and for all our many blessings -

A. We thank Thee.

L. That Thou wilt lead us day by day in ways of love and tenderness one to another -

A. We pray, Lord Jesus.

L. That each may stay close to all the rest; That we may be mindful one of another with sympathy and understanding -

A. We pray, Lord Jesus.

L. That honest and cheerful, brave and true, we may be quick and ready to help each other meet the day's work and cares -

A. We pray, Lord Jesus.

L. That we may respect each other's rights and things, and that quarrels shall have no place in our tranquil home -

A. We pray, Lord Jesus.

L. For home life and its memories; for His keeping us one and secure; for Him in Whom we live and trust -

A. Bless we our God.

L. For His holy Church in all the world, God's greater family, that bids us share Her gifts with God's Children everywhere -

(3)

A. Bless we our God.

L. Glory be to the Father, and to the Son, and to the Holy Ghost.

A. As it was in the beginning, is now, and ever shall be, world without end. Amen.

PRAYERS

(See also Prayers For Various Occasions.)

Parents:

(4)

Almighty God, Heavenly Father, Who hast blessed us with the joy and care of children; give us light and strength so to train them, that they may love whatsoever things are true and pure and lovely and of good report, following the example of their Saviour Jesus Christ. Amen.

O God, Who hast prepared for those who love Thee such good things as pass man's understanding; pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

Lord of all power and might, Who art the author and giver of all good things, graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. Amen. (4)

Children:

Dear Heavenly Father, I thank Thee for this new day. Help me to do good things today and to be kind to all. Bless all children everywhere. Amen.

O God, the Great Creator, I give Thee hearty thanks that Thou hast brought me safely to the morning hours. Drive far off from me this day all wrong desires, incline my heart to keep Thy laws, and guide my feet into the way of peace. Through Jesus Christ our Lord. Amen.

Noon - O Lord Jesus Christ, Who at this Hour didst hang upon the Cross, stretching forth Thy loving arms, grant that all mankind may look unto Thee and be saved from sin. Amen.

The day is done, dear Lord, and I come to sit at Thy feet and tell Thee what I have done this day. I have not made it a perfect day, but as I recount my deeds before Thee Thou canst make it perfect; wilt Thou take it and bless it, this day of mine; and take me in Thy loving arms and speak peace to me? Then may I close my eyes and rest in peace. Amen.

Father, good night.
This day, so full of love from Thee,
Is drawing to a close.
The night no terror has for me
For Thou art here.
Thy tender care,
Thine all-enfolding love,
Folds me so close,
No thought of aught beside
Can rest within my heart.
And as I sink to sleep,
In love and Thee,
I simply pray that I may help
Thy children everywhere,
To the sweet bliss
Of knowing Thee as theirs.
Father, good night. Amen.

Lord, keep us safe this night,
Secure from all our fears;
May Angels guard us while we sleep
Till morning light appears. Amen.

Hymns 25 and 28 may also be used for evening prayers.

PEACE AT MEALS

God is Love, God is Good,
And we thank Him for our food.
By His Love we all are fed.
Give us Lord our daily bread. Amen.

Our Heavenly Father, we thank Thee for this food.
With Thy loving hand, O Lord, we accept Thy gifts,
through Jesus Christ our Lord. Amen.

From Thy loving hand, our Heavenly Father, we accept
all our food, O Lord, we accept Thy gifts;
our souls and bodies. Amen.

Bless, O Lord, this food to our use and make us ever
mindful of the wants of others. Through Jesus Christ our Lord.
Amen.

Leader. The eyes of all wait upon Thee, O Lord,
All. And Thou givest them their meat in due season...
L. Thou openest Thine hand,
A. And fillest all things living with plenteousness.
L. Bless to us, O Lord, these Thy gifts which we
receive by Thy great bounty. Through Jesus Christ our Lord. Amen.

1 and 4. From material put out by The Department of Religious
Education of the National Council.

2. Based on material in "Forward - Day by Day" published by
The Forward Commission.

3. Adapted from "Forward - Day by Day."

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